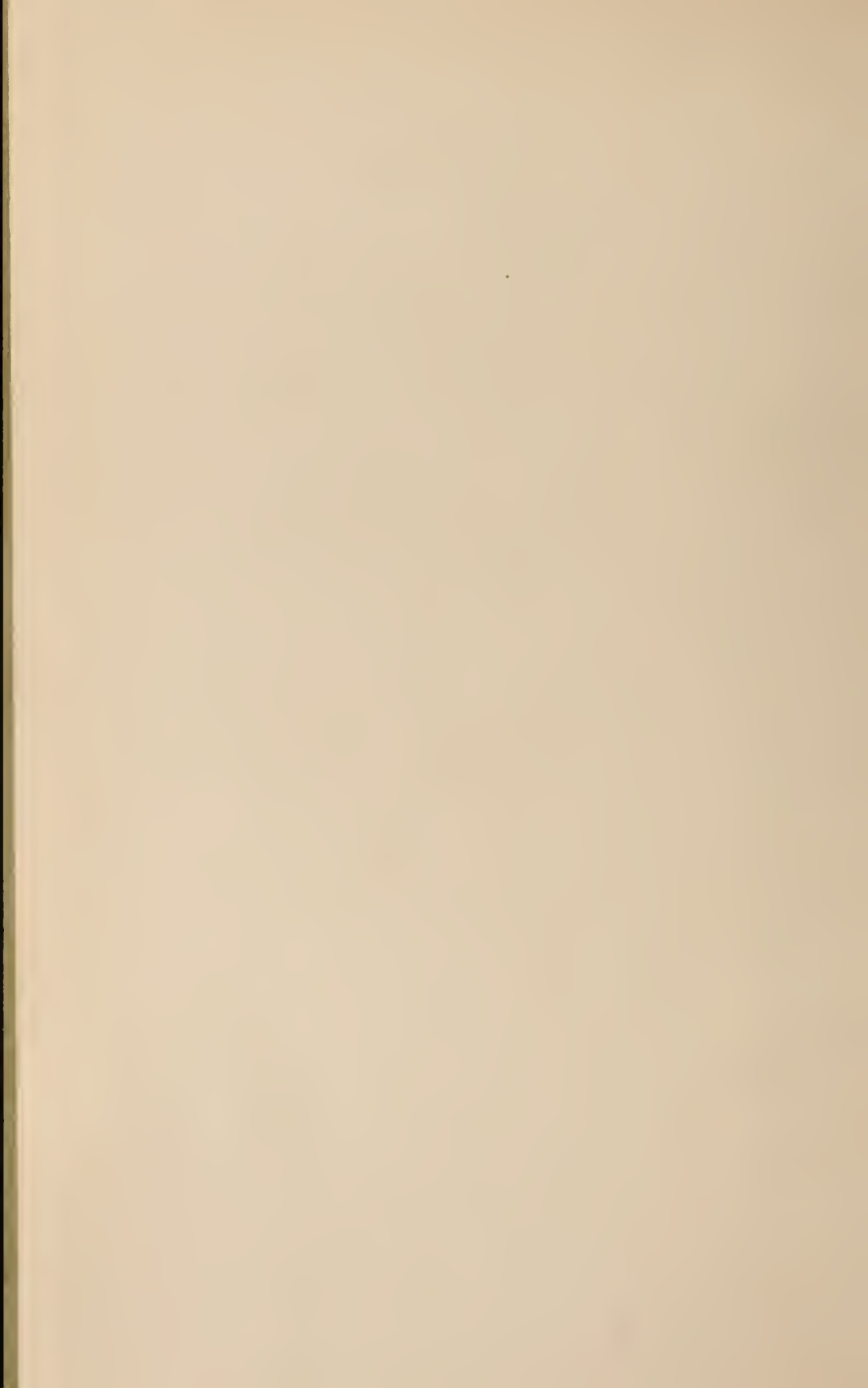
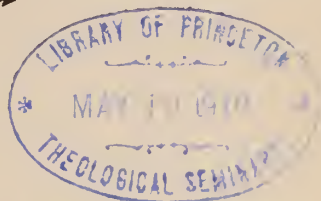


Division 5

Section 9



The Missionary Review of the World



VOL. XXII. NEW SERIES

VOL. XXXII. OLD SERIES

JANUARY TO DECEMBER, 1909

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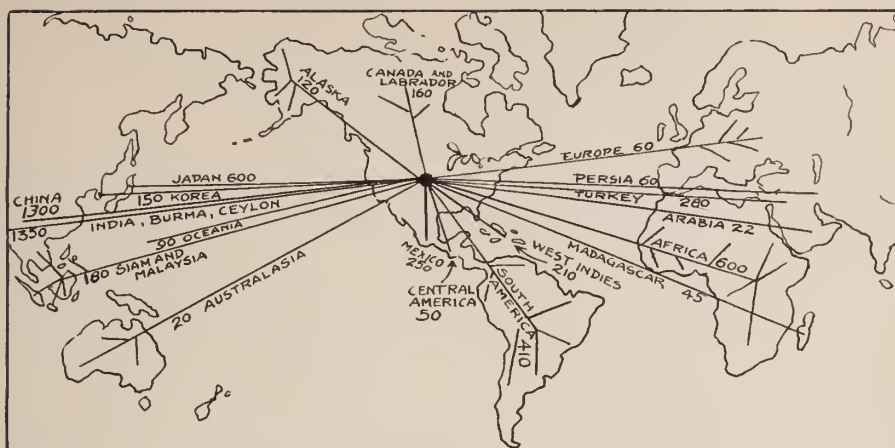
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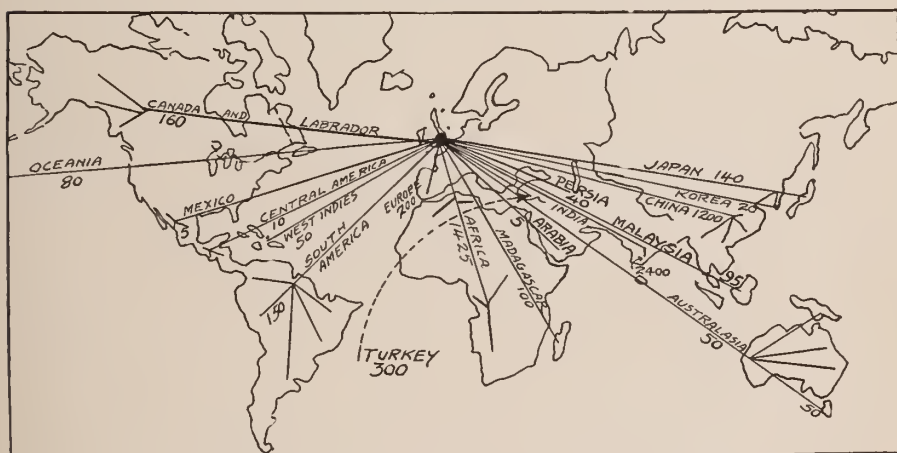
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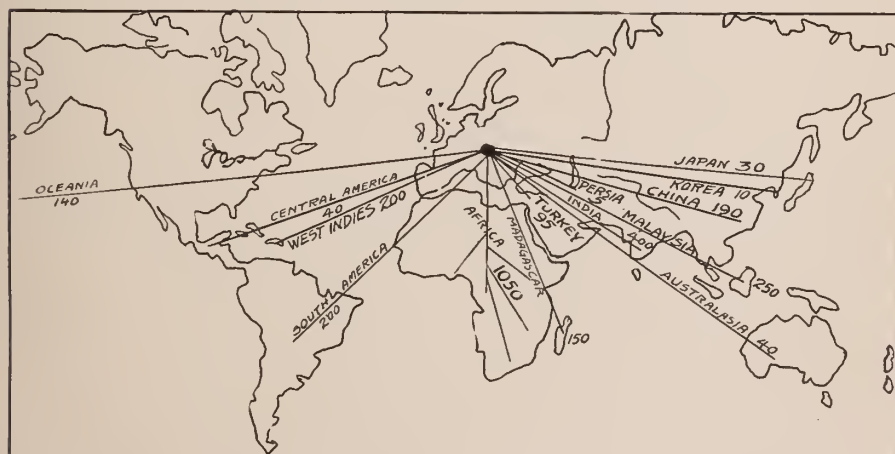
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THE DISTRIBUTION OF 6,000 AMERICAN FOREIGN MISSIONARIES



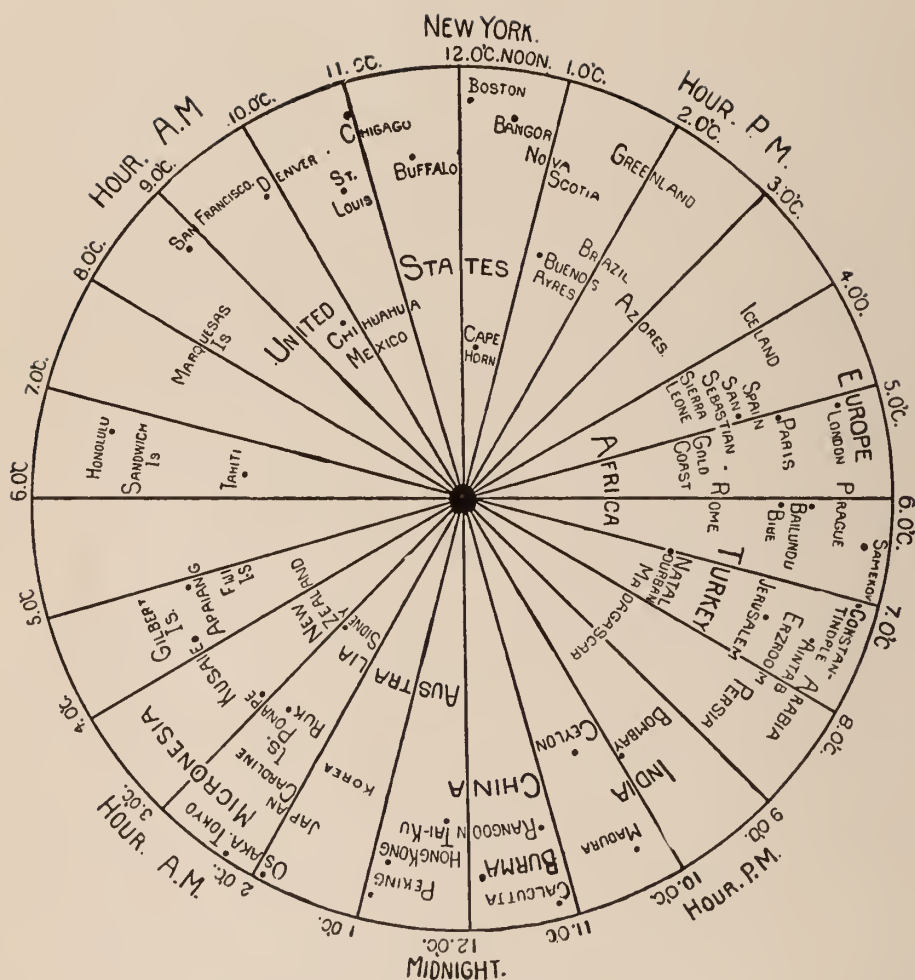
THE DISTRIBUTION OF 6,500 BRITISH FOREIGN MISSIONARIES



THE DISTRIBUTION OF 2,800 EUROPEAN FOREIGN MISSIONARIES

THE TWENTIETH CENTURY RESPONSE TO THE MACEDONIAN CALL

An approximate comparison of the number of foreign missionaries sent out from America, Great Britain and Continental Europe to each of the great mission fields of the world.



A WORLD-WIDE PRAYER CIRCLE

It may help us in our daily thought and prayer for missionaries in other parts of the world if we know the time of day or night corresponding to the hour in the home land. With this in view we reproduce the accompanying dial showing the relative times in various points on the earth when the clock strikes the noon hour in New York. For the times at places not on this dial look on the map for the city nearest its meridian.

The Missionary Review of the World

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Old Series

JANUARY, 1909

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SIGNS OF THE TIMES

WHY PRAY FOR MISSIONS ?

1. "He who prays for Missions never forgets that the work is God's, that he is aiding in the Divine Enterprise of Missions."

2. "The surest way to get Missionaries is by the throne of God. Appeals to God will man the fields more quickly and more efficiently than appeals to man."

3. "The silver and the gold belong to the Lord, and in answer to believing prayer He can bring it forth from the purses and pockets of His people."

4. "Prayer will meet the needs of Mission Boards, Missionaries on the field and Mission Churches as nothing else can."—*Rev. G. H. C. Macgregor, M.A.*

CALLS TO PRAYER

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THE NEW YEAR'S OUTLOOK ABROAD

A remarkable year has just closed. It has been a year marked by memorable changes in the government of great empires.* The mere mention of some of these events is enough to bring to mind innumerable possibilities for future progress. The proc-

lamation of a constitution for oppressed and oppressive Turkey has already wrought remarkable changes that must affect all Mohammedan lands. Pan-Islamism is dead so far as the Sultan of Turkey is concerned, for he can not be regulated both by a constitution and by religious despotism. With an army of Christians and Moslems there is little fear of a holy war against the "unbelievers." With Christians taking a share in the government of the empire more liberal and just laws will be enacted, and the deathly grip of the censor on freedom of press and speech is stricken off. Now the truth can be preached and printed. If the death penalty for apostasy from Islam is also abolished there will be a new epoch in religious liberty and many may be expected to embrace Christianity. The spiritual conflict with Islam will be as strenuous as ever, but it will be a conflict under more just conditions and the truth must win. It is a day of opportunity.

An event of the year of less immediate importance is the opening of the Damascus-Medina Railway. This will soon be extended to Mecca and will open up territory hitherto forbidden to Christians. When these secluded countries are opened to the world paganism is doomed. Then it will be a contest between infidelity and Christianity.

* Reference to the index to the REVIEW for 1908 reveals many of the memorable events of the year.

Persia has been vacillating between progression and retrogression. The Shah proclaimed a constitution in 1907; but after continued and increasing disorder, including the bombardment of Parliament and a reign of terror in the mountains on the Turkish border, has now declared that "the people do not want a constitution, and that no parliament shall be established since it would be against the laws of Islam." The Shah is a reactionary and desires an absolute monarchy. An Anglo-Russian protest, however, has caused him to rescind his recent proclamation and to declare that he is in favor of constitutional government when the people are prepared for it. Missionary work has been greatly interrupted during the disorders and the immediate outlook is not hopeful.

In India the unrest is less pronounced in politics and the spiritual awakenings are less frequent than two years ago. There are, however, signs of life in both spheres. The Indians are awakening to a sense of their national strength and desire a more definite part in the government of their land. The Christians are also coming into closer cooperation with one another, and steps have already been taken toward national federation of Indian Christians.

One of the great events of the year is the passing of the late Empress Dowager and the Emperor of China. Many reforms had already been promised—including modern schools and colleges, suppression of the opium traffic and the establishment of a constitutional government. The opportunity in China is unprecedented, and the carrying out of the progressive program is guaranteed by the new Regent. News of great revivals come

from West China and from Manchuria.

Korea gives a clarion call for workers to take up the work made possible by the receptive attitude of the people. Japan is developing her material resources, but there are many instances where their treatment of the Koreans leaves much to be desired in the interests of justice. The spread of Christianity continues at a remarkable rate. The problem is to give the proper training to those who seek entrance into the Church.

In Africa the Kongo State has nominally been handed over to Belgian control, but without sufficient guarantee of a correction of the existing abuses. Natives may still be cruelly oppressed, and equal rights of commerce and unhampered missionary work may still be denied. In Abyssinia the closed door has been slightly opened to admit the Word of God.

The Sudan has been entered by the Gospel messengers from the southwest and the east and preparations are being made for the coming conflict between paganism and Mohammedanism.

In Europe and South America the missionary situation has not materially changed. Russia is still struggling between despotism and a constitutional government. The Balkan storm center is in a state of unrest following the Turkish bloodless revolution. South America has still the weaknesses of Latin civilization, but the past year has been unusually free from revolutions.

Any one with the slightest vestige of faith and even a superficial knowledge of the course of events must see that God's hand is on the throttle and the world is moving forward to accomplish His purposes.

THE NEW YEAR'S OUTLOOK AT HOME

Perhaps the most prominent circumstance in the missionary outlook in America and England is the growing activity of men and young people in the work of winning the world for Christ. Business and professional men are awakening to the fact that the great commission of Christ was not given primarily to the clergy and to women, but is equally binding on men. Many prominent business men have investigated missions on the field, and on their return have freely given their time to addresses at laymen's conventions. They are investing large sums in the work that has been proved to be worth while.

The young people are also conducting an active campaign in churches and at conventions. Missionary textbooks and libraries are multiplying almost too rapidly. The Sunday-school workers are realizing more clearly the great need of missionary instruction. Sunday-school expositions now contain missionary lessons, and many means are being used to train the coming generations to take an intelligent interest and an active part in the great Christian campaign.

Home missions are feeling the effect of foreign mission stimulus. The denominational societies are coming together for conference with a view to closer cooperation and better economy. The Church federation movement is becoming national. For the first time the Protestant churches of the United States have decided to act officially in concert. The Council has voted to proceed with plans for securing effective service and to provide for a district superintendence in strategic centers. The work of State federa-

tions has proved that such cooperation may be effective and productive of most desirable results.

Another subject on which American Christians are awakening is their duty to evangelize the foreign populations that are crowding to these shores. Hither have come thousands of Jews from all over Europe, Italians, and other Latin peoples who are largely ignorant and degraded; Russians, Greeks and Armenians with the form of Christianity but without its power; there are Chinese, Japanese and Hindus who bring with them their heathenism and seek only the by-products of Christianity. We are coming slowly to realize that if we fail to enlighten these immigrants and their children they will paganize us, will destroy the Christian character of many of our institutions and overturn our free government. The next great step in home missions is in the line of more effective and systematic effort to bring Christ to these restless millions. There is the call and the ability for more self-denying service both at home and abroad.

THE DISTRIBUTION OF MISSIONARIES

The maps in the frontispiece of this number of *THE REVIEW* should be studied with interest. They are a graphic representation of the response to the missionary call from various lands. One may see at a glance to what countries and in what numbers (approximately) missionaries go from America, from the British Isles and from Continental Europe. In the past five years the number of missionaries sent out from Protestant churches in America has increased by fifteen per cent., from the British churches by thirty per cent., and by the Protes-

tants of Continental Europe by twenty-five per cent. America now sends out over 6,500 men and women to bear witness to Christ in the uttermost parts of the earth; Great Britain and Ireland support over 8,000 and Continental Europe over 3,100 missionaries. (See statistical tables.)

The map also shows in what proportion India, China and other heathen lands are receiving the messengers from the great Christian nations. India, for example, has some 1,350 missionaries from America, nearly double that number from Great Britain and 400 from Europe. In Africa are working only about 600 Americans, while the Continent sends thither over 1,000, and the British over 1,400. A comparison of these figures with statistics of all societies for 1908 will reveal other interesting facts.

THE MISSIONARY STATISTICS

Our statistical tables for 1908 form an interesting subject for study. They not only give the figures for the principal missionary societies of the world and their fields of labor, but they show the comparative totals in missionary income, workers, converts, schools and scholars.

It will be instructive to study these tables in connection with the denominational statistics given in THE REVIEW for April, 1908. This comparison shows that while there are 141,000 Protestant ministers in the United States, there are less than 6,000 American missionaries. The increase in Protestant church-members at home was 290,000 or about 1½ per cent., while abroad in American missions over 87,000 communicants were added or about 12 per cent. The total number of native church-mem-

bers added last year in all fields by all denominations was 164,674, or over 450 a day, and an average of more than eight converts for each missionary on the field.

It is even more significant to note that during the year of financial distress American gifts to foreign missions were increased by \$602,000, while the income in Great Britain decreased by \$96,000, and in other countries by \$120,000. Is not this a clear and conclusive answer to the question: "Are there any practical results from the Laymen's Missionary Movement?"

A comparison of these statistics with those published last January shows that the following boards and societies received considerable increase in their income during the past year. The Protestant Episcopal, Methodist Episcopal, Presbyterian (North and South), United Presbyterian, Reformed (Dutch) and Canadian Methodist.

These are only a few of the telling facts that may be gathered from a study of these missionary tables.

INTERDENOMINATIONAL CHURCH COUNCIL

At the Federal Council of the Churches of Christ in America, held in Philadelphia December 2-8, nineteen million members of Protestant churches were represented through delegates. Thirty-four of the leading religious denominations of the country officially approved the plan of federation which was proposed at the Inter-Church Conference in New York three years ago. Tho less than one-fifth of the denominations have adopted the plan of federation, those included represent nine-tenths of the membership in Protestant churches of America.

STATISTICS OF THE PROTESTANT MISSIONARY SOCIETIES OF THE WORLD FOR 1908

This table includes only Missions to non-Christian and non-Protestant peoples, and so omits work done in non-Papal Europe, while covering that in behalf of Indians, Chinese, and Japanese in the United States. The figures are derived almost wholly from annual reports, and relate in the main to 1908, tho sometimes the year includes a part of 1907. The aim has been to leave the fewest possible blanks, and hence where the latest official figures were not at hand, conservative estimates have been made, based upon former reports.—
REV. D. L. LEONARD, D.D.

NAMES OF SOCIETIES (Abbreviated)	Date of Organization	Home Income	Income from the Field	Ordained Missionaries	Laymen	Wives	Unmarried Women	Total Missionaries	Ordained Natives	Total Native Helpers	Total Force in the Field	Stations and Outstations	Communicant Members	Added Last Year	Adherents (Native Christians)	Schools	Scholars	Foreign Countries in Which Missions Are Sustained, and Number of Missions
American Board	1810	\$837,999	\$253,958	176	12	197	190	575	299	4,150	4,725	1,581	71,137	6,407	128,820	1,293	64,546	S. Africa, Turkey, India, China, Japan, Micro-
Baptist Missionary Union.....	1814	934,434	115,504	229	21	230	135	615	331	4,906	5,521	2,736	143,873	10,559	247,759	1,825	56,059	nesia, Mex., Spain, Austria, Philippines (20).
Southern Baptist Convention.....	1845	402,328	34,825	91	7	93	31	222	85	334	356	513	14,179	2,174	34,240	128	3,194	Burma, India, China, Japan, Africa, France,
Free Baptists	1833	33,777	640	9	0	9	7	25	8	307	332	20	1,330	104	2,273	127	4,211	Spain, Philippines (14).
National Baptist Convention.....	1880	20,000	1,000	18	35	49	0	102	0	82	184	130	8,074	493	18,000	17	872	China, Japan, Africa, Italy, Mexico, Brazil,
Seventh-Day Baptists	1842	10,000	3,000	3	1	3	2	9	2	15	24	9	206	40	500	5	300	Cuba (7).
Christian (Disciples of Christ).....	1875	354,341	59,154	67	43	79	63	242	20	769	1,011	261	15,655	2,115	45,000	107	6,621	India (Southern Bengal), Africa (2).
Christian Convention	1886	13,896	394	8	0	6	2	16	6	27	43	40	826	137	2,000	2	20	Africa, West and East, West Indies, South
Christian and Missionary Alliance...	1897	252,716	5,633	49	78	90	88	305	50	345	650	148	3,796	625	6,800	117	4,750	America.
Protestant Episcopal	1835	728,202	53,500	76	43	52	76	247	131	794	1,044	370	11,170	1,280	30,000	201	7,489	China (1).
Society of Friends.....	1871	75,435	8,123	32	13	25	34	104	11	223	327	85	4,365	340	7,875	49	1,934	China, India, Japan, Turkey, Africa, Philip-
Evangelical Association	1876	25,275	981	6	0	6	4	16	20	28	44	14	888	173	2,500	2	18	pines (6).
Lutheran, General Council.....	1869	30,250	7,020	9	0	6	8	23	3	312	335	407	6,220	895	13,000	191	5,322	Japan (Tokio, etc.) (1).
Lutheran, General Synod.....	1837	75,250	3,500	15	0	9	15	49	4	634	683	761	13,063	2,264	36,849	291	8,529	W. Central Africa, India, China, Japan, South
United Norwegian.....	1895	46,145	223	17	2	17	13	49	5	40	89	50	870	317	1,321	13	634	America, Palestine, etc. (8).
Methodist Episcopal.....	1819	2,050,237	436,756	293	55	290	348	986	612	8,586	9,574	1,127	235,018*	35,704	152,434	2,275	71,815	Africa, China, Japan, Haiti, Mexico, Alaska
Methodist Episcopal, South.....	1846	501,537	38,986	91	11	87	97	286	111	606	892	82	20,990	2,270	46,000	114	10,163	(6).
African Methodist Episcopal.....	1847	16,200	4,820	5	8	6	0	9	10	65	74	85	2,593	222	10,000	12	720	Mexico, Alaska, Jamaica, India, China, Japan,
Free Methodist.....	1882	39,841	2,120	22	7	28	19	76	1	129	205	71	789	129	1,340	39	1,079	Cuba, Armenia, Palestine (8).
Methodist Protestant.....	1888	24,850	1,200	5	0	5	0	10	9	21	31	23	796	213	2,600	3	450	Japan.
Presbyterian	1837	1,347,265	296,056	302	96	341	209	948	259	2,852	3,773	1,898	85,487	10,006	148,200	1,171	39,616	India (Madras), Porto Rico (2).
Presbyterian, South.....	1861	333,879	20,240	74	30	78	53	235	9	186	421	441	10,230	1,875	27,200	43	3,620	India (Madras), West Africa (2).
Reformed Presbyterian.....	1836	42,929	2,000	13	2	13	10	38	1	45	83	17	434	68	1,200	13	846	Madagascar, China (2).
United Presbyterian.....	1859	306,198	171,971	44	14	51	65	174	71	1,193	1,367	614	24,097	2,609	61,122	368	26,910	China, Korea, Japan, India, Africa, Bulgaria,
Reformed (Dutch).....	1832	197,468	8,946	31	10	33	33	107	37	550	657	290	5,282	468	15,800	218	11,095	Mexico, South America, Philippines (22).
Reformed (German).....	1878	96,100	1,872	18	4	18	14	54	15	106	160	61	2,650	625	4,500	6	625	China, Korea, Japan, Mexico, Brazil, Cuba (6).
German Evangelical Synod.....	1867	28,183	2,350	8	1	5	2	16	0	148	164	48	2,002	311	3,208	43	1,701	Africa, West Indies, South America (4).
United Brethren in Christ.....	1853	91,856	7,713	19	5	20	10	54	17	148	202	85	2,464	617	7,212	31	1,287	Africa, India, China, Japan (4).
Canada Baptist.....	1873	82,831	1,443	25	0	23	32	80	7	414	494	198	6,557	586	10,586	142	3,604	Japan (Yokohama) (1).
Canada Methodist.....	1872	314,417	6,719	70	15	75	39	199	12	142	341	170	5,789	339	11,250	57	2,579	India, Siam, China, Japan, Korea, W. Africa,
Canada Presbyterian.....	1844	219,755	13,965	66	21	67	76	230	12	378	608	256	6,838	796	12,000	169	9,592	Syria, Persia, Spanish Am., Philippines (25).
Other American Societies.....		527,841	58,950	195	90	158	79	510	58	580	1,090	261	29,310	2,314	64,200	243	10,037	China, Korea, Japan, Africa, Italy, Mexico,
Totals for America.....		\$10,061,433	\$1,623,562	2,086	624	2,169	1,754	6,611	2,216	29,115	35,704	12,852	736,978	87,075	1,155,789	9,315	360,233	Brazil, Cuba (8).
Baptist Society (England).....	1792	437,510	32,620	161	30	118	11	320	56	576	894	1,017	20,018	1,905	56,250	183	20,987	Asia Minor, Syria, Cyprus, China (4).
London Society (L. M. S.).....	1795	771,742	205,137	172	33	173	80	458	973	6,939	7,397	2,280	82,906	1,970	275,186	1,739	77,881	India (Punjab), Egypt, Eastern Sudan (3).
Church Society (C. M. S.).....	1799	1,961,480	213,420	413	147	376	425	1,361	390	8,133	9,630	2,620	97,489	4,737	344,760	2,465	146,038	India, China, Japan, Arabia (4).
Propagation Society (S. P. G.).....	1701	833,265	230,254	210	33	82	13	338	10	1,621	1,959	682	55,490	4,862	120,000	528	8,030	China, Korea, Japan, Africa, Italy, Mexico,
Universities' Mission.....	1858	195,785	3,020	31	28	0	57	116	20	250	366	91	4,496	762	15,300	132	8,030	Brazil, Cuba (8).
South American Society.....	1844	97,115	35,315	15	51	44	17	127	0	80	207	65	760	82	1,750	116	3,320	India (Punjab), Egypt, Eastern Sudan (3).
Society of Friends.....	1866	162,785	20,240	0	39	35	31	105	0	955	1,060	249	2,927	415	18,635	171	8,450	India, China, Japan, Arabia (4).
Wesleyan Methodist Society.....	1813	882,756	863,885	290	13	180	100	583	283	16,079	16,662	3,691	112,680	4,238	200,000	1,507	99,776	India, China, Africa (West and South), West
Primitive Methodist.....	1870	43,150	8,200	15	0	10	0	25	3	35	60	41	2,340	160	5,500	9	178	Indies, Italy, Spain (29).
United Methodist	1857	70,666	4,670	49	6	40	8	103	3	643	746	328	18,464	2,121	11,295	32	1,389	Africa (1).
Presbyterian Church of England...	1847	154,215	21,500	27	18	33	32	110	40	405	515	312	10,000	878	30,000	120	4,000	China, East and West Africa, Jamaica (4).
Welsh Calvinistic.....	1840	92,678	82,548	19	0	14	9	42	0	290	332	318	29,640	4,819	45,000	417	9,130	India, China, Malayasia, Formosa, Syria (5).
China Inland Mission.....	1865	465,405	12,860	125	247	251	273	900	0	1,431	2,331	206	15,682	2,796	27,320	173	3,480	N. E. India, Assam, France (Brittany) (2).
Established Church of Scotland...	1829	314,825	52,500	30	29	33	64	163	15	783	946	225	4,552	835	15,330	270	19,480	China (Eighteen Provinces) (18).
United Free Church.....	1843	603,805	450,711	145	62	144	124	475	49	4,063	4,538	1,396	44,728	3,234	50,000	1,562	87,311	India, East Central Africa, Palestine, China
Presbyterian Church of Ireland.....	1840	95,650	10,240	32	18	30	28	108	8	365	473	55	2,685	175	8,000	125	7,183	(4).
Other British Societies.....		2,082,615	205,200	327	982	870	815	2,994	65	3,711	6,705	1,440	99,370	3,853	140,000	680	40,870	India, Africa, Arabia, Palestine, New He-
Total British Societies.....		\$9,265,447	\$2,452,320	2,061	1,736	2,433	2,087	8,328	1,915	46,359	54,821	15,016	604,227	37,842	1,364,326	10,229	567,723	brides, Manchuria, Japan, West Indies (12).
Basel Society.....	1815	380,225	62,000	160	68	143	19	390	60	1,582	1,967	897	32,120	2,701	57,680	571	30,410	China, India (Gujarat), Syria (3).
Berlin Society.....	1824	129,373	65,240	111	51	105	28	295	20	1,350	1,645	913	30,464	3,784	57,608	680	13,420	Africa, Borneo, Sumatra, New Guinea, China
Bredlum (Schleswig-Holstein).....	1877	48,250	865	16	0	11	0	27	0	97	124	95	1,354	243	6,620	77	1,630	(5).
Gossner's Society.....	1836	77,755	4,363	45	6	37	6	94	36	976	1,070	517	26,163	1,843	91,518	196	7,139	Africa (East and South), China (3).
Hermannsburg Society.....	1849	118,750	19,400	65	2	63	4	134	5	680	814	157	38,420	875	71,703	189	9,653	India (Telugus) (1).
Leipsic Society.....	1836	129,373	18,640	60	9	63	8	283	19	782	1,065	336	10,485	1,080	22,935	335	13,593	India (Ganges, Chota Nagpore) (1).
Moravian Church.....	1732	186,250	172,700	164	42	178	23	416	34	95	511	955	32,748	1,525	101,483	293	29,907	India, South Africa, Persia (3).
North German Society.....	1836	40,092	7,733	23	3	16	8	50	2	168	218	115	3,268	329	6,143	126	4,506	South India, Burma, British and German East
Rhenish Society (Barmen).....	1828	220,350	30,930	170	20	168	25	383	36	2,084	2,467	572	59,237	11,125	126,624	582	31,717	Africa (4).
Other German Societies.....		319,832	29,862	108	37	78	46	269	11	280	532	136	8,030	663	15,000	116	4,825	India (Ladakh), South Africa, Australia, South
Total German Societies.....		\$1,650,250	\$411,733	922	238	862	167	2,341	223	8,094	10,413	4,693	242,289	24,168	557,314	3,165	146,800	America, West Indies, Eskimo, Indians (9).
Paris Society.....	1822	159,082	28,157	59	32	70	19	180	97	897	1,077	101	37,000	870	145,250	490	23,000	West Africa (Slave Coast) (1).
Swiss Romande.....	1875	54,961	9,420	21	8	20	20	69	0	81	150	76	1,992	99	2,470	84	2,468	Africa, Borneo, Sumatra, New Guinea, China
Netherlands Societies.....		138,225	23,362	70	11	50	0	133	39	412	545	238	5,962	557	14,700	280	3,643	(5).
Scandinavian Societies.....		482,920	62,315	177	29	181	68	458	121	2,219	2,677	1,244	54,651	1,937	105,000	1,328	86,292	Africa (South, East and West), Tahiti, Mad-

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This Federal Council represents the deep and growing conviction of American Christians for the necessity of united action on the mission field at home and abroad, and in dealing with great social and moral evils. Many other movements have contributed to the general result, as, for example, the Evangelical Alliance, the Christian associations for young men and young women, the federations of churches, Institutional Church League, and other local and State federations and commissions. These movements culminated in the National Federation of Churches and Christian Workers, later in the Inter-Church Conference, and now in the Federal Council of the Churches of Christ in America.

The Council in Philadelphia opened in the Academy of Music on Wednesday evening, December 2, with a thousand singers in the choir, the men seated in the form of a cross and the women, in white, as a background. Rev. William Henry Roberts, D.D., the permanent chairman of the Inter-Church Conference, outlined the purposes of the Council and the principles for which it stands.*

Foreign missionaries have led the van of interdenominational cooperation, as was clearly shown by the Rev. James L. Barton, D.D., secretary of the American Board, in his report on Cooperation in the Foreign Mission Field. The council recognized with hearty approval the tendency to Christian unity in non-Christian countries, and expressed the hope that it

may be practicable to establish native undenominational union churches in each of these lands.

The subjects of "State Federations," "Organization and Development" and "Maintenance" were discussed in one of the sessions in Witherspoon Hall. It was clearly shown that since 1890 in Maine, and also later experiences elsewhere have proved the value of State federation in discharging the church's responsibility, that no district shall be over-churched, that none shall be overlooked and that all forces of Christianity shall be brought to bear upon local and national evils. The present movement toward prohibition, for example, could sweep the liquor traffic out of this country in less than five years, if the federated churches of America should put their strength behind it.

A NATIONAL MISSIONARY POLICY

The churches of Canada are moving toward the adoption of a definite policy which contemplates the evangelization in this generation of their share of the world. This will be the first time in history that the combined Christianity of a nation has declared and accepted its proportion of national and international religious responsibility. Interdenominational missionary campaigns were held in twenty-four of the leading cities of Canada under the auspices of the Laymen's movement. It was a transcontinental campaign four thousand miles long crowded into seven weeks. Although held during the period of active political agitation immediately preceding the general elections, the interest displayed and the readiness of men to take hold of the missionary enterprises of the Church impressed the leaders as truly marvelous.

* Bishop E. R. Hendrix, of the Methodist Episcopal Church South, was elected president of the Council for the quadrennium until the next meeting. Rev. E. B. Sanford, D.D., who has so ably devoted himself to the cause of federation, was reelected corresponding secretary; Rev. Rivington D. Lord, D.D., was made recording secretary, and Mr. Albert R. Kimball, treasurer.

Mr. J. Campbell White, Secretary of the Laymen's movement, writes: "The whole series of meetings had the cordial cooperation of the various missionary societies. Twenty-one secretaries and district superintendents of the Anglican, Baptist, Congregational, Methodist and Presbyterian Missionary Boards took active part in the campaign, some of them covering the entire series from the Atlantic to the Pacific. Never before have the secretaries of all these boards undertaken to cooperate in this fashion. It was the greatest exhibition of Church unity ever witnessed in North America. More impressive still perhaps was the fact that most of the speaking at all the meetings was done by laymen, over twenty of whom took active part in the work. These men left their business for periods of from one to six weeks each, and at their own expense traveled as far east as Halifax and Sydney and west to Vancouver and Victoria, in order to assist in enlisting men as backers and advocates of an adequate missionary program. Such practical demonstration of conviction on the part of business and professional men commanded attention everywhere, and produced an impression upon other laymen more profound and permanent than would have been otherwise possible."

Now one-fourth of the church-members of Canada have undertaken to increase their gifts by one-third, \$1,544,000, annually, in order to prosecute the campaign of missions more effectively.

THE CHURCH AND THE LABORING MAN

An earnest effort is being made to close up the breach between the working man, who has drifted away from

religious services, and the Church of Christ. The Presbyterian Board of Home Missions has for some years had a department devoted to this important work, and much good has resulted. Fraternal delegates have been appointed from labor-unions to sit with Presbyteries, and clergymen have been sent as delegates to labor-unions.

The Protestant Episcopal Convention of New York City recently took a similar step in providing that the Civil Service Boards shall have power to appoint fraternal delegates to sit with local labor organizations or associations of employers.

This is a step toward closer sympathy and cooperation between the classes and the masses.

AN IMPORTANT JEWISH CONFERENCE

The "chosen people" of God are too generally the ones whom Christians have "chosen" to neglect. Missionary work among them has been carried on by comparatively few in the Church, and many feel less like contributing to a fund to find the lost ten tribes than like giving to one to lose the other two.

The story of this "peculiar people" is both the history of a miracle and the miracle of history. Those who believe God's word will believe in their great future.

A conference in the interests of Jewish missions was held in New York on December 10, for the purpose of discussing important questions relative to the best methods of work among American Hebrews, the relation of Christian Jews to Mosaic laws and institutions and to the Christian Church, and the closer fellowship

among those who are engaged in this work.

The conference was under the auspices of the Presbyterian Board of Home Missions, and among those who led in these discussions were Rev. Charles Stetzle, Dr. Arthur T. Pier-son, Rev. Louis Meyer, Mr. Bernard Angel, Rev. Maurice Ruben, Dr. Edward Niles, Rev. Madison C. Peters, Rev. A. F. Schaufler, Rev. Robert Cameron, Dr. W. W. White, Mr. Hugh Munro and Rev. R. Hart-ley.

No definite resolutions were adopt-ed, but a step in advance was taken toward closer fellowship in the work. There was general agreement on the position that Hebrew Christians should be received into Gentile Churches without distinction, and that they should be free to observe what Mo-saic laws and customs they choose, without depending on them as means of grace or salvation.

Emphasis was laid on the necessity for thorough Biblical training for workers among the Jews and the value of a knowledge of Yiddish and fa-miliarity with Jewish doctrines and modes of thought.

The prominence of the Hebrew in American commercial life makes it especially important that he be not overlooked in missionary work.

THE PEACE AGREEMENT FOR THE PACIFIC

The United States and Japan have declared it to be their policy to protect the integrity of China, to guarantee freedom of trade and general peace in the Pacific. The other interested nations have indicated their indorse-ment of this compact, so that it is fully safeguarded. The purpose of the

agreement is to permit the peaceful development of commerce in the Pa-cific and the opportunities for trade and industry in China.

This agreement on the part of Japan and America can scarcely fail to im-prove the prospects for the peaceful progress of the Gospel in eastern Asia.

A BITTER CRY FROM PERSIA

The committee of the German Orient Mission has published a touching ap-pel from which we translate the fol-lowing: "Persia! What will happen there? All Europe looks upon it with attention. Brute force is exerted by the throne. Rebellion has been started by the people. The Russians stand upon its borders, while the Turks have stept over them long ago. Bands of robbers of Kurdish race take the good opportunity to do away with their Armenian neighbors." From Khio we hear, "Wives and daughters are being dragged away, while men and youths are languishing in the prisons. Their tongues are cut out or they are impaled upon sharpened poles. The villages are surrounded. Many are dying from hunger." From our missionary orphanage in Urumia comes a report which supplements the above. It says: "No field can be worked, no vineyard! No expecta-tions of a harvest are possible! In-habitants of one village yesterday brought to the governor a bag which contained the parts of little children cut to pieces. They asked for help and vengeance—but that helpless man can give no aid!" We, who publish this, do not ask for vengeance. We do not agitate rebellion, nor are we interested in politics, and we do not take up the sword. We ask for one

thing only; namely, help, love, drying of tears. We want to assist the poorest of the poor, to save the most innocent of the innocent, to provide a new better home for the little orphaned, starving children, whose parents and friends have perished. Ye parents who enjoy the possession of a secure home, pity the dying children in Armenia. Give much, give quickly! The Lord has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

THE REVOLUTION IN HAITI

Revolutions have been so common in the Black Republic of Haiti that the recent campaign of General Simon against the aged president, General Alexis, has excited little interest beyond the West Indies. Finally, President Alexis has been obliged to flee the country, followed by the curses of many of the Haitians and the theft of his private fortune. General Simon has been proclaimed president, but order has not yet been restored. Haiti is an example of the unsatisfactory attempts of half-civilized people to govern themselves.

The republic has a population of about one million—mostly blacks. The religion is nominally Roman Catholic, but African voodooism has still a large place in the religion of the lower classes. Missions are conducted by the African Methodist and Episcopal churches of the United States and the Baptist Missionary Society of Jamaica. The field is still in great need of en-

lightened Christian workers. The ignorance, poverty and superstition of the people make spiritual harvests difficult to reap.

THE GOSPEL IN PORTO RICO

Protestant missions are doing a good work among a needy people in Porto Rico for their advancement. Some 12 denominations are already at work there. There are 127 pastors and assistants, of whom 26 are Presbyterians; 128 teachers and helpers, of whom 32 are Presbyterians; 137 churches and 8,890 communicants, of whom 22 churches and 2,208 are Presbyterians. The total value of the 134 church and school buildings is \$496,451, and of these the 26 Presbyterian buildings are valued at \$130,900. All this is on an island to which Protestantism was an entirely unknown force even so late as ten years ago, being under the rule of Spain.

EVANGELISTIC CAMPAIGN IN PANAMA

All the evangelical religious organizations upon the Isthmus of Panama have united for a grand evangelistic campaign all along the Canal Zone, during January and February next. An executive committee of 20 has been chosen to arrange the work. Dr. L. W. Munhall, of Philadelphia, assisted by Prof. J. J. Lowe, the singer, will conduct the campaign. A large tent will be used. Great good is expected and the prayers of the Church at large are requested for God's richest blessing on the movement.

MEMORABLE MISSIONARY DATES

DAYS WORTH CELEBRATING IN MISSIONARY HISTORY

A PRACTICAL SUGGESTION TO PASTORS, SUNDAY-SCHOOL SUPERINTENDENTS AND LEADERS OF MISSIONARY SOCIETIES

EDITORIAL

Modern educators and patriots believe it to be highly important and praiseworthy to commemorate the birth, death and great events in the lives of those who have helped to make the literature and the history of the nation. School children are taught in this way to honor great men and women who have accomplished something for the progress of mankind, and the rising generations become familiar with their faces, their writings and the great episodes in their lives. The Christian Church has, however, been slow to follow the good example of secular educators. The birth of Christ is celebrated, but the ceremonies are often more in honor of Santa Claus than of Jesus. Easter has become the occasion for floral displays and the exhibitions of new fashions more than for the devout commemoration of the resurrection of the Christ.

The great characters of Church history are almost unknown to the children of the Church—Luther and Calvin and Knox are names that bring to mind little definite knowledge. The same is even more true of the great characters and events of missionary history. Why should not the young people of America and Great Britain celebrate some of the memorable missionary dates? Why should they not become as familiar with the faces and lives of Paton and Judson and Fidelia Fiske as with those of Longfellow and Dickens and Mrs. Browning? There is a golden opportunity here for Christian education and spiritual stim-

ulus by bringing the rising generation into touch with the heroes and heroines of the past.

With this aim in view, as well as for the sake of historical record, THE REVIEW has arranged to publish, month by month, a "Missionary Calendar" which will give the notable dates in missionary history. These have been carefully selected, not as an exhaustive list, but to include those most important from the standpoint of general missionary history.

Practical use may be made of these dates. The monthly concert of prayer, the regular Woman's Missionary meeting, the missionary sermon, the Young People's Society and the Sunday-school should take the opportunity to celebrate these events in an appropriate way. Special addresses, stereopticon lectures, passages from books and other features will add interest to the occasions. With this in view, we have added references to the principal dates, giving the sources from which further information may be obtained. One important date each month has also been selected for fuller treatment and a special program is suggested. These programs may be adapted to meet the needs of each particular occasion.

Those who are interested in advancing the kingdom of Christ and in giving the leaders of to-morrow a definite missionary training, will do well to act on these suggestions. Why should the children of the world be wiser in their generation than the children of light?

THE MISSIONARY CALENDAR FOR JANUARY

PREPARED BY MISS BELLE M. BRAIN

- Jan. 1, 1854.—Prayer for Ongole. (See "A History of American Baptist Missions," by E. F. Merriam. Also leaflets on the "Lone Star Mission," published by the American Baptist Missionary Union.)
- Jan. 1, 1861.—Consecration of Charles Frederick Mackenzie, the first English Missionary Bishop. (See "Pioneers and Founders," by Charlotte M. Yonge.)
- Jan. 1, 1874.—Opening of the first hospital for women in the Orient by Dr. Clara Swain at Barielly, India. (See "Eminent Missionary Women," by Mrs. J. T. Gracey.)
- Jan. 3, 1813.—Birth of James Calvert. (See "Old-time Student Volunteers," by H. Clay Trumbull; and "James Calvert," by R. Vernon.)
- Jan. 3, 1860.—Founding of the China Inland Mission. (See "The Story of the China Inland Mission," by Geraldine Guinness Taylor.)
- Jan. 5, 1811.—Birth of Cyrus Hamlin, founder of Robert College.
- Jan. 7, 1800.—William Carey arrived at Serampore. (See "Life of Carey," by George Smith.)
- Jan. 7, 1811.—Henry Martyn started for Persia. (See "Life of Henry Martyn," by George Smith.)
- Jan. 7, 1839.—John Hunt reached Fiji. (See "Fiji and the Fijians," by James Calvert.)
- Jan. 8, 1859.—Beginning of the Week of Prayer. (See "Lux Christi," by Caroline Atwater Mason, p. 162.)
- Jan. 11, 1857.—Baptism of Thakombau. (See sketch of John Hunt in "Modern Heroes of the Mission Field," by Bishop Walsh. Also "How Christ Conquered Fiji," in "The Pacific Islanders," by D. L. Pierson.)
- Jan. 13, 1817.—Robert Moffat arrived at Cape Town. (See "Lives of Robert and Mary Moffat.")
- Jan. 15, 1778.—Sandwich Islands discovered by Captain Cook. (See "Transformation of Hawaii," by B. M. Brain. Also THE MISSIONARY REVIEW, October, 1907, p. 731.)
- Jan. 15, 1782.—Birth of Robert Morrison. (See "Robert Morrison," by Townsend; "Modern Heroes of the Mission Field," by Walsh, and THE MISSIONARY REVIEW, May, 1907.)
- Jan. 17, 1837.—Cyrus Hamlin reached Turkey.
- Jan. 17, 1872.—Opening of the McAll Mission, Paris, France. (See THE MISSIONARY REVIEW, August, 1888, p. 576, and "Life of Robert W. McAll.")
- Jan. 17, 1901.—Death of Elias Riggs. (See MISSIONARY REVIEW, April, 1901, p. 267.)
- Jan. 18, 1836.—Opening Urumia Seminary, Persia. (See "Presbyterian Foreign Missions," by R. E. Speer.)
- Jan. 23, 1830.—Birth of Guido F. Verbeck, of Japan. (See "Verbeck of Japan," by William Eliot Griffis; also THE MISSIONARY REVIEW, Sept., 1903, p. 653.)
- Jan. 23, 1890.—Death of Joseph Hardy Neesima. (See "A Maker of the New Japan," by Davis.)
- Jan. 24, 1885.—Bishop Hannington reached Mombasa. (See "Life of James Hannington," by Dawson.)
- Jan. 26, 1885.—Death of General Gordon at Khartum. (See THE MISSIONARY REVIEW, May, 1908.)
- Jan. 28, 1750.—Christian Frederick Schwartz sailed for India. (See "Pioneers and Founders," by Charlotte M. Yonge; "Protestant Missions," by Thompson, and "Men of Might in India Missions," by Holcombe.)
- Jan. 28, 1907.—Death of John G. Paton. (See "The Autobiography of John G. Paton," and "Letters and Sketches from the New Hebrides," by Mrs. Paton.)
- Jan. 29, 1866.—James Chalmers sailed for the South Seas. (See "Life of James Chalmers," by Lovett.)
- Jan. 31, 1686.—Birth of Hans Egede, missionary to Greenland. (See THE MISSIONARY REVIEW, December, 1889, "Heroes of the Mission Field," by Walsh, and "Protestant Missions," by Thompson.)
- Jan. 31, 1807.—Robert Morrison sailed for China. (See MISSIONARY REVIEW, May, 1907, p. 329.)
- Jan. 31, 1834.—Completion of Judson's Burmese Bible. (See "Life of Adoniram Judson," by Edward Judson.)

A Suggested Program on Cyrus Hamlin

SCRIPTURE LESSON.—Jesus the Carpenter, Mark vi., 1-6, and Paul the Tent-maker, Acts xviii., 1-6.

QUOTATION.—(To be memorized or used as a wall motto.) *"Let me fail in trying to do something, rather than to sit still and do nothing."*—CYRUS HAMLIN.

PLANS: For a meeting for older people it would be well to introduce the program with a brief account of the great changes that have been taking place in Turkey. Articles of exceptional value along this line will be found in the *Missionary Herald* for October, 1908, and in THE MISSIONARY REVIEW for October and November, 1908.

For a children's meeting or in Sunday-school it would be a good plan to give out Cyrus Hamlin's puzzle a week or two beforehand, and ask them to bring solutions to the meeting. The story of the puzzle is given in "My Life and Times." (To write 4 nines so as to make 100.)



CYRUS HAMLIN AS A STUDENT IN 1834

CYRUS HAMLIN, MISSIONARY CAPTAIN OF INDUSTRY

Born January 5, 1811

BY BELLE M. BRAIN, DETROIT, MICHIGAN

Author of "Holding the Ropes," "All About Japan," "Adventures with Four-footed Folks," etc.

Cyrus Hamlin, preacher, teacher, missionary, farmer, silversmith, architect, inventor, engineer, miller, baker, doctor, author, launderer, statesman, financier—"Jack of all trades" and master of all—was one of the remarkable men of the nineteenth century. In the whole range of American literature there is no more fascinating book than his famous autobiography, "My Life and Times."

His grandfather, Eleazer Hamlin,

a Revolutionary patriot with seventeen children, was a great student of history, and such an ardent admirer of Roman heroes that he named his oldest son in honor of Scipio Africanus. The second was named Americus, the third Asiaticus, the fourth Europus. "The world called them Europe, Asia, Africa and America," says Dr. Hamlin, "and there was no remedy!" Twins came next and were named Hannibal and Cyrus. In after

years each of these named a son for the other, Hannibal being the father of Cyrus Hamlin, the missionary, and Cyrus of Hannibal Hamlin, vice-president of the United States during Lincoln's first term.

Born January 5, 1811, on a little farm near Waterford, Maine, given to his father by the Massachusetts legislature, in consideration of his services during the Revolutionary War, Cyrus Hamlin began life with a handicap. He was pronounced a "weakly baby" by the wise old ladies of the neighborhood. "His head is *too big*," they said to his mother. "You must not expect to bring up this child." Yet the "weakly baby" not only grew to manhood, but lived to be nearly ninety years of age!

When but seven months old his father died leaving his mother with four children—two boys and two girls—and no means of support save the farm. By wise and prudent management she kept her little flock together, but as this necessitated the most rigid economy, her children early learned lessons of self-help that were of untold value in after life. The little home was a hive of industry in which each child had its allotted tasks.

While on the farm the mechanical ability that was a marked feature of Cyrus Hamlin's whole career began to manifest itself and be developed. When he was about thirteen and his brother two years older, the large stock of farm implements his father had left all gave out at once. As there was little money to replace them, the boys resolved to make what was needed themselves—a resolve at which their neighbors laughed. But they succeeded in making everything they had undertaken. Their first attempt was

an ox-yoke, a difficult thing for any one to make. It taxed their ingenuity to the utmost but was a complete success. Painted a brilliant red, it afforded them untold satisfaction and was ever regarded as the greatest achievement of their youth. "It was the most magnificent object my eyes had ever seen, or ever will see in this life," says Dr. Hamlin. "Many a time I have stood before it with my hands in my pockets to drink in the unmatched splendor."

The struggle with poverty required unceasing toil, yet the mother, a woman of deep piety and well educated for her day, did not neglect the intellectual and spiritual training of her children. A beautiful picture of this side of life in the little farmhouse is given in "My Life and Times," as follows:

Our family was a reading family. On winter evenings one of us always read aloud, while some of the family industries, as sewing and knitting, were going on. There is a bright glow of social happiness over those evenings as they recur to me in memory. To my brother and myself, the family training of reading and discussion was of more value than the common school. Two or three of Scott's novels were read, "Quentin Durward," the first; but our reading was mainly historical and biographical. The Bible was read before retiring to rest, and each child had a system of reading it through, five chapters on Sunday and one every day.

Our Sundays were kept from all unnecessary labor. Saturday night, altho not strictly kept as holy time, was the preparation for Sunday. The children were bathed, the clothes laid out for the morning, and then there was some reading in the parlor before we retired. The meeting-house was nearly two miles distant, but it was very bad weather that could keep us all at home. The reading on Sunday was in harmony with the

sacredness of the day. *The Panoplist*, and afterwards its successor, *The Missionary Herald*, was read aloud, for we believed in missions with all our might.

When Cyrus was nine or ten years old he passed through an experience that left its impress on all his after life. The church had undertaken to educate a Hindu boy, and the children

on two, but soon conscience began to upbraid him. "Five cents for yourself and two for the heathen," it said. "Five for gingerbread and two for souls!" So he changed it to four for gingerbread and three for souls, but even this did not satisfy him long. Arriving at Mrs. Farrar's and in sight of the box, he dropt in the en-



THE HAMLIN HOMESTEAD, WHERE CYRUS HAMLIN WAS BORN

were asked to drop their pennies into a contribution-box, which was kept on week days at the home of Mrs. Farrar, a member of the church.

One annual muster day—the greatest holiday of the year at that time—Cyrus started off alone, his brother being too ill to accompany him. When he left his mother gave him seven cents to buy some lunch, saying as she did so: "Perhaps, Cyrus, you will drop a cent or two into the contribution-box at Mrs. Farrar's when you pass." As he went along the boy began to be troubled about how many pennies to put into the box. "Shall I drop in one cent or two?" he said to himself. "I wish mother had not said one *or* two." He finally decided

tire seven and went on his way contented.

By the middle of the afternoon, hunger got the best of him and he started home. Bursting into the house, he asked his mother for something to eat. Greatly surprized, she inquired what he had done with the money she had given him. When she learned the disposition he had made of it she was greatly moved.

"I have often thought," he said in telling the story long years after to a company of missionaries at Clefton Springs, "that out of that missionary box came six missionaries, who have done long and good service. I am sure I did, tho I did not know it at the time."

As he approached his sixteenth birthday, the question of a life-work had to be discust. He himself liked the idea of being a farmer, but the family physician vetoed this. "The boy does not grow," he said. "Farm life will kill him. Give him an education." As this was out of the question, it was decided that he should learn the trade of a silversmith and jeweler in the shop of his brother-in-law, Mr. Charles Farley, of Portland.

On the day after his sixteenth birthday, January 6, 1827, he left home early in the morning and started for Portland. The parting was a sore trial, not only in leaving his mother and brother, whom he loved so well, but in parting with everything connected with the farm. "I kissed the noble oxen and the favorite cows—those good, virtuous, heavenly-minded cows—a sad farewell," he says, "but I never confest that weakness until I was old enough to defend it."

As an apprentice in Portland, he made the most of every opportunity for improvement. Under the powerful preaching of Dr. Edward Payson, he was led to confess his faith in Christ and enroll himself with God's people. The long winter evenings were spent at a night school, which he gladly attended tho at the cost of his supper. One evening, while hurrying to the school, the text, "Seest thou a man diligent in business? he shall stand before kings," flashed into his mind. "This can not be literally true," he said to himself. "I am diligent in business, but I shall never stand before kings." Yet it was literally true, to him at least. Nineteen years after, as he talked with Abdul Medjid in his palace on the Bosphorus, this inci-

dent came to his mind and seemed a strange coincidence.

In the shop he was so successful in his work that it was evident he had chosen a trade for which he was well fitted. But God had a greater work for him to do, and was about to call him to it.

Near the close of the school term, two prizes were offered for the best essays on "Profane Swearing." He thought it useless to compete for them, but his sister urged it so strongly he finally agreed to try. Much to his amazement he won the first prize! This proved to be the turning-point in his career. Shortly after, Deacon Isaac Smith suggested to him that, since he had won this prize and seemed otherwise fitted for it, it might be his duty to study for the ministry. A time of great conflict followed. His worldly prospects were opening bright before him—should he sacrifice them all? And what about the money? But at length the way became plain. "I pitched all my life plans overboard," he says, "and resolved to start over again, not for earthly, but for eternal good." Two years and four months had been spent in the shop—was it vain? His after life will show.

The years of study that followed were spent successively at Bridgton Academy, Bowdoin College and Bangor Seminary.

While at Bowdoin he undertook a piece of work that was to have an important bearing on his after life. There was at that time no steam-engine in the State of Maine, and so few of the students had ever seen one that when Professor Smyth gave a lecture on the subject to the class

hardly one of them understood it very well. Seeing this, young Hamlin said to the professor at the close that he believed he could make an engine that would make its working clear. "I think you can make anything you undertake, Hamlin," was the reply. "I wish you would try it." Thus encouraged he went to work, and after three months of close study and the hardest work, succeeded in producing a model that was a success in every way. The college paid him \$175 for it, and placed it among the philosophical apparatus of the school.

It was while at Bowdoin that Cyrus Hamlin received his call to service in the foreign field. In "My Life and Times," he tells about it thus:

I think I always had a trembling apprehension that if I should become a minister of the Gospel I should have to be a missionary to the heathen. What reason could I give to God or my own conscience why I should not be? When Secretary Wisner came and urged the claims of the heathen millions upon all who profest discipleship and obedience to the first Great Missionary, I acknowledged the reasonableness of the claim, and I said to my conscience and to my Lord, "Here am I, send me."

When I went home I told my dear mother. She broke down and wept as I had never seen her before. Her emotion was transient. She recovered herself, and said with a tremulous voice, "Cyrus, I have always expected it, and I have not a word to say, altho I would have been so happy if I could have had my youngest son with me." The others shed many tears, but not a word of opposition came from brother or sisters.

I early chose Africa for my prospective field. I read Mungo Park and other African explorers, and the idea of penetrating the interior took strong possession of my mind. It led me to recast my views of life very earnestly and solemnly. I resolved I would never lay up any money. I would try to square my ac-

counts every year and there should be nothing over. I also resolved that I would sacrifice all my ambitious ideas of great learning, and give myself to just those things that my work and my environment seemed to call for. I have kept these vows. If I could choose life's sphere of labor over again I would not change. I bless God who has guided all my path.

Still another resolve was never to select a wife and never to fail in love until he had penetrated Africa and



THE STEAM-ENGINE MADE IN 1832 BY CYRUS HAMLIN FOR ALFRED HAMLIN

The first steam-engine made in the State of Maine

had come out alive! But this could not have been as well kept as his other resolutions, for when in February, 1837, near the close of his course at Bangor, he received his appointment to Constantinople from the American Board, almost his first thought was: "The climate is unsurpassed; it is on the borders of civilization. There are physicians there. If Henrietta Jackson has a predisposition to pulmonary disease, she will live longer there than here; and now as I live I will know from herself whether she will go with me and share my life in that great work."

On December 3, 1838, Henrietta Jackson having been willing, Cyrus Hamlin and his bride set sail from Boston. Forty-five days later, on January 17, 1839, they set foot on Asiatic soil at Smyrna, and soon after were in Constantinople, where for thirty-five years Dr. Hamlin was to work among the Turks.

The specific purpose for which he

nople, Bebek Seminary was started on its course.

At first it was uphill work. "I had to be text-books to the students in many things," says Dr. Hamlin. "I fitted up a little workshop in a stable, established there a turning-lathe, got together what philosophic apparatus there was and began to add some simple articles to them. I could find



THE HOUSE IN CONSTANTINOPLE IN WHICH DR. HAMLIN LIVED AND WHERE BEBEK SEMINARY WAS STARTED

had come was the opening of a school for Armenian boys, but it was such a critical time for the mission that at first it was not deemed safe for him to begin it. Greeks, Moslems and Armenians had united against the missionaries, and were threatening them with expulsion from the empire. But by and by conditions changed somewhat, and on November 4, 1840, a suitable house having been found at Bebek, a little village on the Bosphorus, five miles from Constanti-

nothing foreign and had to make everything myself." There was, too, much bitter opposition to be borne. The Armenian patriarch was determined to break up the school, and the people of the village showed their dislike by throwing stones and making it unpleasant in many ways. But Dr. Hamlin met all opposition with such kindness and skill that in many instances his bitterest enemies became his warmest friends. Nothing was left undone that would disarm

suspicion and win the people's hearts. Finding that his stovepipe hat and clean-shaven face excited ridicule and scorn, he allowed his beard to grow and donned a Turkish fez!

As the school grew and the number of students increased, the lack of proper clothing for them—a source of trouble from the beginning—became an evil too great to be borne. Nearly

at length Dr. Hamlin conceived the idea of an industrial annex, where the students could earn enough to clothe themselves. With funds contributed by English friends in Constantinople, a workshop was fitted up in the basement of the school and the students put to work. The first things attempted were sheet-iron stoves and stovepipes, which were in great de-



CYRUS HAMLIN AND FAMILY

all were poor, a large number because they had been cast out from well-to-do families on account of their attendance on the school. Board and tuition were free to those who could not pay, but each had to provide clothing for himself. As a result, fully three-fourths of the school were poorly drest; some, were clothed in rags.

Occasional gifts of money and clothing did something to relieve the situation, but proved a solution of the problem so far from satisfactory that

mand, as winter was coming on and there were neither furnaces nor fire-places in all that great city.

The work was a success from the beginning. At once the bare feet and rags began to disappear and soon every student was neatly and completely clothed. There was, too, better order in the school and more devotion to study than before. "I became fully convinced," says Dr. Hamlin, "that two or three hours every day, leaving Saturday afternoon for recreation, was

promotive of studious habits, good morals and manly character, and that a certain degree of industrial training is desirable in every school."

There were many who thought that this work would secularize the mission and divert young men into worldly callings, but their fears proved groundless, for Bebek Seminary not only trained many efficient pastors for the native church, but raised up a large number of consecrated laymen to assist them in their work.

Meanwhile another problem was pressing on the great heart of the missionary for solution. This was the pitiful condition of the evangelical Armenians, who, through persecution and boycott, had been cut off from their usual means of earning a livelihood, and found it impossible to get work of any kind. If some industry could be secured to them in which their enemies could not interfere with them, the problem would be solved. But what? At length an idea came to him. Why not set up a steam flour-mill and bakery and teach them to make bread? Here was a city with 1,300,000 inhabitants and the finest wheat market in the world, yet there were no mills except those propelled by horse-power and no bakery that furnished good sweet bread. There was nothing but unleavened bread, and that was sour.

With one or two exceptions his fellow missionaries condemned the scheme, and for a time withheld their consent to his trying it. "What do you know about steam-engines and milling and bread-making?" they asked. "You will fail and hurt your own reputation and that of the mission." To which he replied: "Let me

fail in trying to do something rather than to *sit still* and *do nothing*." But he did not fail. The boy who made the ox-yoke, the skilled apprentice who worked in metals, and the student who constructed the first steam-engine in the State of Maine, had evidently come to the kingdom for such a time as this.

A firman having been secured from the government, Mr. Ede, an English banker in Constantinople, who had great faith in the project, agreed to advance the necessary funds. In an incredibly short time buildings were erected, and a small steam-engine was imported from Scotland. At last the first batch of bread was ready for the ovens. It came out "flat as a pancake and too sour for mortal man to eat," but subsequent attempts were more successful, and the "Protestant bread" was soon in great demand. So great were the profits that at the end of a year Dr. Hamlin paid back half the borrowed capital, and hoped soon to give the business into the hands of the Armenians themselves.

But this was not to be. Just then the Crimean War broke out, with its great hospitals and camps on Turkish soil. One day, happening to see a loaf of Dr. Hamlin's bread, Dr. Mapleton, Lord Raglan's chief physician, sent a messenger asking him to call at the English Hospital at Scutari. "The interview," says Dr. Hamlin, "was rather comical, as he wanted a 'baker' and not a 'missionary!'" But it terminated in a contract to furnish the hospital with bread—a contract which proved so satisfactory that it was soon extended to the camps as well.

The battle of Inkerman, in November, 1854, brought to the busy missionary a new industry—that of

washerwoman! Shortly after the battle he found that the men in the hospital at Kulelie had no warm underclothing and were shivering with cold. There was plenty of it in a great storeroom in the building, but it was loaded with vermin, and so filthy the men refused to put it on. Finding that the authorities were about to burn it, Dr. Hamlin undertook to have it cleaned. Securing an old house with a large garden and huge kitchen, he hired a company of Greek and Armenian women to do the work. But when the bundles of clothing were opened, the odor was so foul that the women fled and an excited mob gathered around the building. Nothing daunted, Dr. Hamlin quieted the mob and proceeded to make a washing-machine out of an empty beer keg he found lying on the shore. It worked so well that the women came back, and the sufferers at Kulelie soon had a full supply of clean, warm clothes. To the women, who earned from \$30 to \$45 a month, it was wealth undreamed of. "The comfort it diffused in their poor homes," says Dr. Hamlin, "was one of the richest rewards of the work."

About this time, added to the horrors of war were the horrors of cholera, which broke out in the city. Busy as he was, both with his industrial schemes and the regular missionary work, Dr. Hamlin went from house to house, as he had done many times before, acting as doctor and nurse, and in at least one case, undertaker also, to the stricken poor. Small wonder is it that they loved him, and that his name is revered in Turkey as that of the greatest missionary that ever set foot upon its soil.

At the close of the war in 1856, Dr.

Hamlin turned over all his industrial work to the Armenians, who were now abundantly able to take charge of it. When all the accounts were in, it was found that the profits amounted to more than \$25,000, every penny of which was used in building churches for the American Board in Turkey.



CYRUS HAMLIN

The profits of the laundry were devoted to the rebuilding of a church at Brousa that had been destroyed by an earthquake. "It cost nearly \$3,000," says Dr. Hamlin, "yet I built it entirely out of an English beer barrel!"

Had Cyrus Hamlin's career ended at this time, it would have been sufficient to rank him as one of the great missionaries of modern times, but his most notable achievement was still to follow. In 1856, shortly before the close of the war, Mr. Christopher R. Robert, a Christian merchant of New York, who was visiting Constantinople, saw a boat loaded with bread that smelled so good he asked who had made it. The result of this seem-

ingly trifling incident was Robert College, the great Christian institution on the Bosphorus, to which Cyrus Hamlin gave seventeen years of his life and Christopher Robert more than \$200,000.

On May 1, 1860, Dr. Hamlin severed his connection with the American Board and began his work



THE HAMLIN MONUMENT
Erected by Armenian friends

for the college. Difficulties almost insurmountable blocked every step of the way, but one by one they were met and conquered. In 1861 the magnificent site on the heights above the Bosphorus was purchased, and after months of delay, permission secured to build. But when the work began, an officer of the Sublime Porte appeared on the scene, saying that there were some formalities not yet completed and it must wait. "How long?" he was asked. "A few days," was the reply. The few days lengthened into seven years! In 1863, the college was temporarily opened at Bebek, where

it remained until 1871, when it was removed to the spacious building Dr. Hamlin was at last permitted to erect for it.*

In 1877, while in this country, Dr. Hamlin's connection with Robert College came to a sudden close—the reason for it no one seems to know. Mr. Robert simply told him it was thought best for him not to return to Turkey, and he did not ask the reason why. But it was a heavy blow. True to his resolutions, he had laid up no money and was in want for the necessities of life. "The future looked dark," he says, "and we prayed over it with tears."

Almost immediately he was offered a professorship in Bangor Theological Seminary, from which he had graduated forty years before, and three years later was called to the presidency of Middlebury College, a position he filled with great acceptance until 1885, when he resigned it because of failing strength. His last years, spent in a little home in Lexington, Mass., which he was enabled to purchase through the generosity of many friends, were fruitful in service for the cause he loved.

Death came to him suddenly on August 8, 1900, in Portland, Maine, where he had gone to attend the festivities of Old Home Week. His last resting-place, in the cemetery at Lexington, is marked by a monument of granite from his native State of Maine, erected, as the inscription reads, "By his Armenian friends in gratitude for his enduring and devoted services to their people."

* See article on "How Robert College Was Built," a story of fascinating interest, *MISSIONARY REVIEW*, October, 1893.

SOUTH AMERICA

THE CONTINENT OF NEGLECTED OPPORTUNITY *

EDITORIAL

The Americas form a twin continent, similar to a striking extent in physical features, as singularly unlike in intellectual and religious development. The Rockies and the Andes are essentially parts of one continental backbone—as the Alleghany and Brazilian ranges are correspondent on the eastern side; as also in the two continents are the intervening tablelands. As we look at the map of the western hemisphere, we are reminded of the Siamese twins, the narrow Isthmus of Panama so like the strange ligature that bound them in one.

When we turn to the river systems, we find another resemblance. Great basins of territory are drained by such mighty streams as the Amazon and Orinoco, which also make the interior accessible by thousands of miles of navigable waters, reminding us of the giant Mississippi and Missouri, St. Lawrence and Ohio. Indeed, where else can any such extensive river traffic and transportation be possible!

Divine Providence seems to have put this southern continent before us, as itself a challenge for occupation and evangelization. Beyond any other of the grand divisions of the globe, it invites immigration. Its seven million square miles is nearly all inhabitable, only about one-seventh of the whole territory being snow-bound or desert; it offers, therefore, twice as much land to the settler as the northern continent. It is all accessible, coastwise, with abundance of fine harbors, and already a network of railways is supplementing the waterways, and the new Isthmian Canal promises to join the

oceans, and rival the Suez Canal as an artificial waterway.

These are but a few of the less important and significant features of South America's claim upon Protestant nations for speedy entrance of these open doors. Europe and Asia have for three centuries been increasingly seeking an outlet for a population too dense to find room and subsistence, and North America is at the same time increasingly resisting the incoming flux of immigrants. The southern continent will welcome and absorb all foreign settlers, and invites them just at the time when the United States repels them. Here may be found a climate practically temperate throughout—great forests with their timber, vast pampas awaiting culture, and mineral riches scarce dreamed of as yet.

Europe is beginning to wake up to the fact that this continent is half empty of people, and for half a century has been pouring an increasing stream into its great river basins, and especially in the southeastern districts. Whereas the European influx into the United States has never averaged one per cent. of the population through any decade, in this southeast section it has for a quarter century averaged two per cent. per annum! This is only a faint forecast of the future of this southern half of the Americas.

Many providential preparations have been made for the evangelization of this neglected continent. It has ten nations, but they are practically in many respects a unit. There are two great languages, but they are

* Protestant Missions in South America. Student Volunteer Movement, New York.

like kindred dialects. Any political uprising or movement affects the whole continent, which is one body politic, in which the Latin element is dominant, with like historic traditions and popular affinities. Hence South America presents the unique spectacle of a simultaneous development over its whole extent. These ten republics are modeled on essentially the same political principles. The United States has supplied an object-lesson which has been at once a rebuke and an incentive; and the constitution, laws, political and educational systems, and general popular features of the great republic have been imitated if not reproduced. So far as there has been failure, it has been because the essential condition has been lacking—an open Bible and a dominant Protestant faith, which only the Gospel can supply.

For the most part, South America has shaken off the shackles of foreign domination, but there remains the bondage to priestcraft, ignorance and superstition; there is an inward independence which must yet supplement outward independence before true liberty is enjoyed. The mind must be unshackled by the power of an emancipated thought; education and free schools must bring intellectual freedom, and the power of the press and the power of the Protestant Church must uplift and transform the people. There must be great religious revivals to insure that reformation which reforms a whole people.

If Protestant Christendom would take hold of the South American problem in earnest, the world would see one of the greatest developments of history. Here are ten republics, thirty times larger than France, and what

affects one will affect all. Romish priestcraft and subtle Jesuitism are the curse of the continent, and a missionary has said that it would be better for the cause of evangelization had the name of Christ never been known there. Where the tyranny of priests is enforced by the sword and the merciless methods of the Inquisition; where the people are taught by an archbishop that "St. Joseph is the ruling power in the celestial court, because Jesus as a loyal son obeys his mother, and the blessed virgin, as a loyal wife, obeys her husband"; where a woman can be burned alive for heresy, and a missionary put in prison for exposing sacerdotal outrages; where a bishop's ban may depose even a senator, and all manner of despotism and abuse can be made legitimate in the name of Christ, there is little hope for a people without a new foundation for Church life. Priestcraft and swordcraft together stifle true growth and development. We can understand how the great Inca, in the days of Pizarro and Cortez, preferred a pagan's perdition to a salvation which embraced such monsters as his cruel and treacherous Spanish conquerors. The abominations of the confessional, the priestly celibacy which is the cover for systematic sensuality, the infallible assumptions which crown with divine dignity all manner of error and evil, the forcible shutting of the Bible, and the opening of a thousand fanes for the idolatry that worships pictures and images—the religion that makes a mass the duty of a Sunday morning, and a bull-fight the legitimate pleasure of a Sunday afternoon—no marvel if such doctrines and practises bring a paralysis to religious sensibility and provoke a revolt against the name of

Christianity. No wonder if revolution succeeds revolution in a diabolical succession scarcely worse than the apostolic succession of such abominations. South America has for half a century been a political volcano, with as many craters as there are states. Priestcraft and swordcraft are twin brothers. The Church that is bound to rule can not brook the state that will not be ruled by it. Hence the attempt to secure a free ballot leads to the free use of the bullet. Military combinations are the offspring of ecclesiastical conspiracies, and the chaos of contending factions in Church and State comes again when a cosmos of order seems at hand. Two marked results follow: first, the spirit of rancorous mutual hate and revenge is fostered; and, second and worse, conscience becomes so debauched as to be incapable of either private probity, domestic fidelity or public integrity. Policy takes the place of principle, and the moral sense becomes dulled and blunted. Any evil is sanctioned if good may come of it, as if anything really good could be the fruit of a bad stock.

It is a fact, inexplicable but for its true reason, that all the best and most promising measures have failed. Constitutions and laws have been framed on the best models, legal, political and ethical; schools and colleges have failed; the introduction of the best modern inventions and discoveries has failed. Even the large influx of immigration has failed; a generation or two sufficing to bring the new elements down to the lower level.

The reason is patent. South America needs a *pure Gospel, and plenty of it*. Nominally Christian, it is practically heathen. Where images are

worshipped we have virtual idolatry; where saints are canonized, virtual polytheism; where the confessional is the bulwark of priestcraft, a snare to the conscience; where Jesuitry rules, truth is discrowned; where the Bible is a sealed book, faith becomes credulity and reason is stultified.

Just now is the opportune moment—God's signal is striking man's hour. There is a growing revolt against the priesthood, but the conflict will be desperate, for the issues are tremendous. The devil has come down having great wrath, knowing that he hath but a short time. We need to scatter Bibles in the languages of the people by the million. We need evangelists who can wield the popular tongue to sweep through the continent and stir up the masses. We need thousands of Protestant preachers and teachers and medical missionaries, aglow with the Gospel message and spirit, to settle down among the people and patiently create a new domestic and social status. We need evangelical churches as centers of gracious influence and object-lessons to demonstrate what a pure Christianity can do and does.

We agree with Dr. Wood, for more than thirty years a missionary in the neglected continent, and a student of its condition and needs, that here is the greatest of all battle-fields between Romanism and Protestantism, and the most promising, and the appeal is naturally most emphatic to the Protestants of North America as nearest in neighborhood and next of kin. We need a new Columbus to rediscover South America in a new sense, and plant the cross, not the crucifix, on her shores. Here the influence of the United States will be peculiarly wel-

come, even as have been its institutions. The republics naturally look to a republic rather than to a monarchy. But so far only a few strategic centers have been taken, and notwithstanding the marvelous success of evangelism so far, there is a singular apathy about the occupation of this land of opportunity. The signs of the times are obvious and emphatic. God sets before American Christians an open door and comparatively few adversaries. Here is a field large enough to satisfy the most unlimited ambition, and capable of a fertility that might satisfy the largest hopes. Dr. Wood also ventures to predict that the reflex

action on Catholic Europe would be immensely valuable, in the emancipation of the millions of Roman Catholic lands across the sea. As the influence from Saxon-America has been felt in Saxon-Europe, so the great future of Latin-Europe may depend in part on Latin-America, evangelized and enlightened.

What will the Church of Christ, especially in North America, do for the solution of this great problem? Shall not the reproach be rolled away as at Gilgal, by a new and mighty uprising, that no more South America may be the continent of neglected opportunity!

MISSIONARY INFLUENCE IN CHINESE REFORM

BY ISAAC TAYLOR HEADLAND

Professor in Peking University

The death of the Emperor, Kuang Hsü and the Empress-Dowager,* followed by the establishment of a new Regency, makes it timely to review some of the causes which helped to make Kuang Hsü what he was. Whatever may be thought or said

* In view of the erroneous statements published about the Empress-Dowager having been a slave, we would call attention to the following facts:

The Empress-Dowager, Tsi-An, was the daughter of a small military official in Peking named Chao. She was taken into the palace and made the concubine of the Emperor Hien Feng and became the mother of a son. The Empress having no child, Tsi-An was raised to the position of Empress-mother. When her husband died, her son was placed on the throne, and she, the Empress, and Prince Kung as joint regents. Later Prince Kung was thought to be gaining too much power, and awoke one morning to find that an edict from the two Emperesses had taken away his honors. He apologized and his honors were restored, with the exception of the regency. When the young Emperor Tung Chih died, the two Emperesses took the son of Tsi-An's sister and her husband's brother, a three-year-old child, and made him the Emperor and Kuang Hsü with themselves joint regents. The Empress died not long after and left the late Empress-Dowager as sole regent. When Kuang Hsü became of age he took the throne. After a few years he began issuing radical reform edicts which created such a furor that he was deposed, since which time the Dowager has ruled alone. In all she had control of the throne 46 years. She was not opposed to reforms but was in favor of systematic progress, as has been shown by the edicts issued during the last eight years.

by future historians concerning the Empress-Dowager and the great officials connected with the present dynasty, the late Emperor must be acknowledged as the originator of the reform movements which have contributed most powerfully to the "awakening of China."

It is a mistake to suppose that the Empress-Dowager was a conservative. She was always a friend of the great statesman Li Hung Chang, both before and after she dethroned the Emperor. The supposition got abroad after she dethroned Kuang Hsü that she was a conservative; but, on the other hand, she at once began putting into operation the reforms he had promulgated, with the remark that "it does not follow that one is going to quit eating because he does not feel inclined to swallow a year's rations in a single day."

It is a well-known fact that Mrs. Conger used the missionary ladies, especially Mrs. Headland, as her interpreters at all her private audiences with the Empress-Dowager. These ladies were treated as kindly by her Majesty as any ladies from the legations. On more than one occasion the

head eunuch, Lo Lien-ying, was ill she sent for a foreign missionary physician to attend on him, and to this same physician she gave 11,000 taels, about \$7,000, to help to build the Union Medical College in Peking.

Kuang Hsü was born in the west side of the Tartar city of Peking about thirty-eight years ago. His mother was the younger sister of the late Empress-Dowager, and his father was the younger brother of her husband, the former Emperor Hsien Feng. When the Empress-Dowager's only son, the Emperor Tung Chih, died, she took the three-year-old son of this younger sister from his home one night, and the following morning, when she announced the death of her son, she also announced her nephew as his successor.

Kuang Hsü was a peculiar child, very nervous, physically weak, quick-tempered, and was petted and spoiled by the eunuchs. Like most Chinese children, if he did not get what he wanted, he would lie down on his baby back and kick and scream until it was given to him.

About the time of his birth there was a store opened on Legation street, in Peking, which was destined to play an important part in his development. Kuang Hsü loved toys, and the more complex and intricate they were the better he was pleased with them. The eunuchs discovered the store and began purchasing the toys and carrying them into the Palace to the boy Emperor. He would play with them for a while, and then his curiosity getting the better of him, he would tear them to pieces to see what made them move. Like Budge and Toddy, he wanted to see what made "the wheels go round."



THE LATE EMPRESS-DOWAGER OF CHINA

She has been called China's "Grand Old Woman," and one writer says, "No one would take her to be over 40 but she was 74."

Empress-Dowager called these ladies aside, or to her own private apartments, to ask them about public-school education, especially that of girls, in the United States, and it was after one of these private conferences that she issued her edict approving of female education in China, and urging the people to establish girls' schools.

She also inquired about the Church, its object and its methods of work. It was explained to her that the object of the Church was to help men to be better, nobler, truer, better to their parents, better to their country, better to themselves, and with this explanation she seemed satisfied. When the

As he grew larger his tastes continued to develop, but always in the line of foreign things, and like most Chinese children of the better classes, he was humored in everything he



KUANG-HSÜ, THE LATE EMPEROR OF CHINA

wanted. Nowhere in the world is the child master of the man, woman, and nurse more than in China.

The toys purchased for him as a youth were of a more complicated and useful nature, and were calculated to stimulate in him some thought as to how they were made. These were in the form of watches that strike, clocks that strike to music, or from which a bird steps out and calls the time of day. After the Boxer trouble was over, I visited his rooms in the Palace to find them literally filled with clocks of all kinds.

But clocks and watches were soon insufficient to satisfy the tastes of the

royal boy. News of the telephone, telegraph and electric and steam car had reached his ears and he was not satisfied until he was talking through one, sending news over the other, and riding about on the third, for they had a small railroad built for Kuang Hsü along the shore of the beautiful Lotus Lake in the palace grounds. In these palace grounds I saw also a small steam-launch or two, and another on the lake at the Summer Palace.

Then came the news of the phonograph or, as the Chinese call it, the "talk-box" (*hua hsia-tze*), and forthwith a number of officials came to the Peking University and would not leave until we allowed them to take our phonograph into the Palace as a present to his boy Majesty. The Danish merchant sent to Europe and had made for him an elaborate sleigh and carriage, covered with golden dragons, and upholstered with the richest silks and satins; fitted up with



THE NEW REGENT

Prince Chun, brother of the late Emperor. There is said to be a sharp rivalry between Chun and Ye-ho-na-la, the Emperor's widow, who would like to be a second Tsi-An.

mirrors, foot-heaters, clocks, and every convenience they could think of that would add to their usefulness, beauty and expense. Gramophones, grapho-



THE PEKING UNIVERSITY AS RECONSTRUCTED AFTER DESTRUCTION BY THE BOXERS

phones, X-ray apparatus, and everything that modern inventive genius had produced up to that time were brought to him; a cinematograph was waiting for him in the Peking University when the news came that he was dethroned.

As the young Emperor grew older he had to begin his studies, and to the ordinary Chinese primers and "Four-Books" and "Five Classics" he added English, and from our own compound in Peking we sent him the primer our mission children had used. But he was not satisfied with English. When he saw the New Testament which the "Christian Women of China" sent to the Empress-Dowager on her sixtieth birthday, he immediately dispatched a servant to the American Bible Society and ordered a copy of the Old and New Testaments such as were being sold to his people.

At this time I was pastor of a church in the southern city of Peking, and I had in my church a man who furnished the Palace with vegetables and flowers. He came to me one day and said:

"The Emperor is studying the Gospel of Luke."

"That is interesting," said I, "but how did you find it out?"

"I was in the Palace to-day," he went on to say, "and the eunuchs have changed their whole attitude toward me. Formerly they manifested a patronizing air, now they want to learn everything they can about the Church and the Gospel. They kept me talking until dinner-time, and tho I had tried to go several times I could not get away. I finally said, 'But I must go home and get my dinner.'

"'Oh,' said they, 'if it is only dinner that is taking you off, we will give you your dinner,' and with this they brought in a feast, and we talked about the Gospel all the time we ate."

"But," said I, "how do you know the Emperor is studying the Gospel of Luke?"

"The eunuch who serves the Emperor came to see me to-day and told me that the Emperor has portions of the Gospel of Luke copied in large characters every day, and while he studies them I stand behind his chair ready to serve him."

It was not long after that it was reported that Kuang Hsü had decided to become a Christian.

About this time the Emperor made a still larger move. He undertook to obtain all foreign books that had been translated into the Chinese language, and all those that had been prepared by those versed in foreign affairs. At the time the Emperor undertook this I was in charge of all the books published by the Peking University, was depositary of the North China Tract Society, and had in my possession a large number of books published by the society for the distribution of Christian knowledge. For a month or more a eunuch came from the Palace every day to get some new book for the Emperor. Nor would he be put off without one. It might be large or it might be small, but he insisted that he dare not return to the Palace without something new, even if it be nothing more than a leaflet or a tract, which would indicate that he had been diligent in his search. As a last resort

I was obliged to take my wife's Chinese medical books out of my library and allow him to take them to Kuang Hsü—so rapacious was the appetite of the young Emperor for all kinds of foreign knowledge.

He saw my wife's bicycle standing on our veranda and asked me what it was. I got on it and rode up and down the compound, and the next day he insisted on taking it in to Kuang Hsü.

For months and indeed for years the Emperor studied these books, Christian as well as scientific. The eunuchs invited my assistant pastor, a young graduate of the Peking University, to go in with the horticulturist and dine with them, and they were compelled to remain with them in the Palace until late at night, telling them about the Bible and the Church. Ludicrous reports were circulated about the Emperor. It was said that he had



Yang Chen-Kang

Tu Pu-yün

Ch'ien Wu-fan

Ma Fi-ch'ien

SOME RECENT CHRISTIAN GRADUATES OF PEKING UNIVERSITY

organized the eunuchs into classes and would catechize them concerning their faith as follows:

"Whom do you worship?"

"I worship Buddha."

"No, you don't. Whom do you worship?"

"I worship the God of heaven."
(Catholic.)

"No, no," impatiently. "Whom do you worship?"

"Oh, yes, I worship Jesus."

"Quite right."

It was in 1895 that the Emperor bought his Old and New Testaments, and three years later he was deposed, but during those three years I was told that he collected every book that was published in the Chinese language concerning foreign affairs: educational, scientific and religious. During these three years he studied them, with his English teachers beside him, and then he began his reform.

When he began issuing his reform edicts I was absent from Peking, and had with me a Han-lin, one of China's greatest scholars. He took *The Peking Gazette*, the oldest newspaper in the world, and as it came, bringing with it each day a new edict, my friend knew not what to do. He read the edicts not only with surprise, but with horror. He remained only a few days after the edicts began to be issued and then returned to Peking, for, knowing there was sure to be a disturbance, he wanted to be at headquarters.

Kuang Hsü's first edict was to establish a university at Peking. This was done, and the man who was called to be its President had gone to China as a missionary and is still in Peking in mission work to-day. I refer to the Rev. Dr. W. A. P. Martin, D.D., LL.D., who tho past eighty years of

age, nearly sixty of which have been spent in China, is employing, as he says, the evening hours of his life in finishing the work he has undertaken. Just here it ought to be stated that all the colleges and universities established while Kuang Hsü occupied the throne had placed at their head men who had gone to China as missionaries. These were the Peking University and the Imperial College in Peking, both established by Dr. Martin. The University of Tientsin, established by Li Hung Chang, had as its president Dr. C. D. Tenny, who had gone to China under the American Board. The president of the university in Shantung was Dr. Hays, who is still connected with the Presbyterian mission of that province. The Nan Yang College in Shanghai, established by the subscriptions of the officials and gentry of that city, called Dr. John C. Fergusson, of the Methodist mission at Nanking and my own classmate in the Boston University, as its president and founder.

At the close of the Boxer trouble, when the Chinese were trying to settle up the difficulties they repeatedly called in the missionaries to their assistance. In gratitude for the help rendered by Dr. Walter Lowrie, of Paoting, they gave the Presbyterians of that place a large and valuable tract of land conveniently contiguous to the north and west gates of the city and the railway station—land which it would have been impossible for them to purchase at any price before the Boxer insurrection. The Chinese Government decorated Dr. J. H. Pyke and Dr. N. S. Hopkins for the services rendered in settling up the difficulties in connection with the Methodist Mission. When the time

came to arrange matters in Shansi they called to their assistance Dr. Timothy Richards, of the English Baptist Church, in charge of the Society for the Distribution of Christian Knowledge Among the Chinese, and arranged to establish a university there which would help to educate the people who had persecuted and massacred so many of the foreigners and Chinese Christians in that prov-

exerted on the Chinese Government has been through the establishment of missionary educational institutions. The Chinese have always been an intelligence-loving people. They understand the value of education and are able to appreciate its uses. I have heard the late Dr. C. W. Mateer, for many years president of the Presbyterian College in Shantung, say that he had duplicated himself one hun-



DR. Y. K. TS'AO, ONE OF THE LEADERS OF NEW CHINA, AND HIS FAMILY

Dr. Ts'ao is a graduate of Peking University and of Long Island Medical College. He is an earnest Christian

ince. In this arrangement, the money paid by the Chinese Government as indemnity for property destroyed and persons massacred, it was decided, after consulting with all parties concerned, to allow to be used as an endowment for the new university. From that time until the present the institution has been filled with young men, already educated in the Chinese classics, who desire an education in foreign science and learning.

The greatest missionary influence

dred and twenty-five times in the influence he had exerted over the Chinese Government through the students he had graduated. Some of these students were employed as teachers in the government educational institutions, some of them as principals of private schools established by officials, while many others were teachers and preachers in Christian colleges and in the Church.

The same may be said of the North China College of the American Board

at T'ung Chow, near Peking. While many of her graduates are doing the most faithful and self-sacrificing work in connection with their own Church, others are employed as professors in



A SCENE IN MODERN CHINA

the Imperial University at Paoting and other places, while some of them are acting presidents.

The Methodist Nanking and Peking universities have had like careers. It was the establishment of these Christian colleges which led the Chinese Government first to adopt Western science as a part of their governmental examinations, and finally to give up the Confucian classics altogether. Three years ago the government held an examination for the young men, who, after graduating from these institutions, had taken a course abroad, with the avowed intention of giving them the Chinese master's and doctor's degree if they were able to pass. More than a dozen of Christians passed, and were given the degrees of *Chü Jen* or *Chin Shih* in addition to those they had received in England or America.

What now is likely to be the influence of the present Regency on missionary influence and social and governmental progress?

Prince Chün, unlike his younger brother Kuang Hsü, has been associated with the Legations and the educational institutions of Peking all his life, while his brother was confined in the Palace. I have met him on several occasions, have conversed with him on the uses of Western education and Western medicine in the opening up of China, and he seemed to be as liberal and progressive and as free from narrowness and bigotry as any of the young Chinese of the present day. He is not a conservative, and he will probably not be a radical reformer. Just one radical reformer was needed to wake China up and start her on the path of progress. Kuang Hsü did this. Prince Chün will probably use such men as Prince Ch'ing, Wang Wen-shao, Chang Chih-tung, Yüan Shih-K'ai, and perhaps some of the younger men to carry on the government very much on the lines in which it has been moving during the past years. These great officials do not hesitate to visit our schools, attend their commencements, class-day performances, athletic exercises, support some of their students and contribute to their general funds. Most high officials in Peking contributed liberally to the building of the Union Medical College in the capital. The Prince Regent was present at the dedication, and seemed delighted to see such an institution. The prospects are that there will be no radical changes in the policy of the late Dowager-Empress, and things will continue in the same lines they have been moving since she took the throne.

THE STATE OF AFFAIRS IN TURKEY

BY REV. FREDERICK J. BLISS, D.D.*

The present state of affairs in Turkey is unprecedented. But a few weeks ago it was thought that the enmity between Mohammedans and Christians, between Jews and Moslems was inextinguishable; their mutual antipathy seemed to be undying. We all recall the barbarities practised in the periodic massacres.

But a new state of affairs, which came about in July 24, 1908, brings a carnival of friendship instead of fierce hostility. On the street corners of Beirut, one of a street-group will say, "Hereafter you may know a Mohammedan when he goes to his mosque, a Christian when he goes to his church and a Jew when he goes to his synagogue, but when they meet on the street they are all Ottomans." In demonstration of the truth of this he will call a Greek priest who happens to be passing and ask him to embrace a Moslem Sheik—and he does it!

How is it that a state of affairs like this can come about in one short night? If in past days I should have said "Peace be unto you" to a Mohammedan brother he would have reminded me that that salutation was not passed from Mohammedans to Christians. Now he would say, "Peace be unto you, my Christian brother."

Abdul Hamid came into power thirty-one years ago. Through the pressure of diplomats he granted to his realm the present constitution. In accordance with the constitution a parliament was in session between March to July, 1877, and the second session between December, 1877, to

March, 1878. The real reason for the revocation of the constitution was the practical ruin of the empire in the Russo-Turkish War. The Russian troops swept everything before them, and but for the intervention of the European countries would have dismembered Turkey at that time. However, the powers stepped in and made such provisions for the partition of European Turkey as have given rise to the so-called Eastern question. At that time the Sultan revoked the constitution and dismissed the ministers who had raised him to the throne. Many were assassinated, many exiled; he stood alone in splendid isolation, trusting none and fearing all. For thirty-one years he has been absolute master. He has really proved himself the best diplomat of Europe by outwitting them all. He has established an army and maintained it in a high state of efficiency; common schools were established and the sanitary regulations were—or an approach to them—established. All that can be said against him had its root in that great human passion of fear. And this not without cause, as his brother was deposed and his uncle had been assassinated.

While his distrust of men was universal, he could not rule the realm without assistants, and so he established the Camarilla or Kitchen Cabinet, who were responsible to him absolutely. Thus the Sultan came to be surrounded with favorites. No one could approach the Sultan without going through the intermediary of

* An address delivered by Dr. Bliss, recently returned from Constantinople. Reported for THE MISSIONARY REVIEW OF THE WORLD by Rev. Carl Bamhart. Dr. Bliss speaks with unusual authority, having spent almost his entire life under Turkish rule. He is the director of the British Exploration Society in Palestine, son of the first president and founder of the Syrian Protestant College, Beirut, and brother of Howard Bliss, the present president.

these favorites, who bled the people, sold office to eminent Pashas for vast sums and in many ways became the leeches, cormorants, vultures of the body politic, bleeding the empire to the death in order to line their own pockets.

This cruelty led to the formation of the Young Turks party, which, with very little organization—in fact, an unorganized reactionary committee—grew rapidly.

And this again led to the third step by the Sultan—the formation of the most colossal spy system ever in existence. The surveillance was so extraordinary that a man might not know that the wife in his harem was a spy; the secretary of the Prime Minister might also be the paid spy of his master. Under this policy thousands were murdered, exiled, tortured, while the favorites grew rich on blackmail.

The Young Turks in the meanwhile, in spite of all this espionage, grew stronger and stronger. The exiled thousands were plotting against the Sultan in Paris, Geneva and other European cities. They continued their plans for the regeneration of their country with extraordinary secrecy.

When the trouble finally broke out it began in Macedonia. The Sultan's soldiers, seeing the Austrian police across the border well clothed and paid, while they were in rags and unpaid, could not but wonder why they were thus neglected. To be sure they could fight even tho in rags, but not parade. The Young Turks, succeeding in winning the support of a part of the army in Macedonia, made the demand for the constitution from that point. To this initial demand the Sultan sent forty spies as his answer. These were not allowed to land and

the opposing general of the Macedonian troops was shot.

This counter-stroke was consummated by the telegraphic messages sent to the leaders of the Young Turks. The Sultan's next step was to send troops from Smyrna to join those who were still faithful. Then he applied to the Sheik of Islam asking for a decree to permit Moslem to fight Moslem. This was, however, not granted on the ground that there was insufficient cause, and this decision of the Sheik became known and increased the joy of the Young Turks, and they in turn prevented the landing of the troops sent for.

Again a telegram was sent to the Sultan asking for the constitution and threatening to march upon Constantinople at once unless their requests were granted. After a three days' session of the secret cabinet the Sultan agreed to the demands.

With unusual precautions and sagacity the Young Turks party compelled the Sultan to signify the restoration of the constitution by many public proofs.

1. He was compelled to swear on the Koran to uphold the constitution.

2. They compelled the Sheik of Islam to declare publicly that the Sultan had taken this solemn, irrevocable oath.

3. The diplomats were called into the palace and notified of this change in Turkish affairs, and his solemn assent thereto.

4. The troops were compelled to swear their loyalty to the Sultan provided he held to the constitution. This was one of the master-strokes insuring a bloodless revolution. We must understand here that the Sultan is the representative of Mohammed and

alleged descendant of the Caliphs, and as such holds a peculiar place of authority in the hearts of all true believers.

5. He was compelled to accede to their request that the Camarilla and the system of espionage be abolished. The Camarilla for the most part had fled, one of them buying a steamer in which to escape. The mob was so thirsty for the blood of the Pasha who had been at the head of the spy system that they mobbed the Khedival mail steamer on the assumption that he was on board.

6. They permitted 100,000 to surge into the garden of the Sultan to save him and receive from his own lips the assurance of the granted constitution.

Results of the Revolution

The people of Turkey at first doubted the news, but they soon received abundant evidence that the report was true, for the newspapers, which at one time were not allowed to report the assassination of President McKinley, gave full and uncensored accounts. While customarily for a journey for a distance such as from New York to Philadelphia a special permit was necessary for every person, individually procured, they found under the new liberty they needed only to buy a ticket and go. Beirut in its rejoicing presented a most unusual spectacle. The narrow streets in some instances were carpeted, hunting and family pictures were hung on the outside of the buildings, lemonade was served to the passer-by in token of brotherliness and rejoicing. On every hand were evidences of new fraternal free feeling. The Moslems gave tea-parties and dinners in the public places to the once hunted and hated Armenians.

The mosque of Omar, which was never opened to the Jews, was thrown open to all. In Constantinople the mosque of St. Sophia was likewise opened. The Latins in Jerusalem, not wishing to be outdone, gave a continuous vaudeville show to the populace in the theater which they had hired for the purpose.

There had been a "vendetta" in Beirut under which there were perpetual reprisals, this week a Christian and the next one of the Moslems being killed. At one time this approached the dimensions of a massacre—only averted by President Roosevelt's prompt dispatch of two war vessels. These Moslem arch-enemies, with their banners and music, visited the Christians, invited them to a fête in the public gardens and served them with their own hands. Surely the lion and the lamb dwelt together there.

Can such a state last? Not at such a pitch of enthusiasm. We recognize genuine fervor in a great revival. Does it last? It is against nature and religious history to say that it does. But this condition must have a kind of permanency. A change has come upon the people and they can never again lapse into their former condition. The whole movement has been aided by the increased emigration. Those who came to America, saw our freedom had object-lessons of the freedom that may be enjoyed.

Another thing that has contributed is the fact that for over one hundred years the gospel of love has been preached in the Christian Missions and the gospel of liberty has been taught to the children in the mission schools. The gospel of civilization and the civilization of the gospel had,

therefore, much to do with the consummation of this revolution.

Another contributory agency was the Syrian College, where 850 students from the Sudan, Black Sea, Egypt and Mesopotamia—in fact, every remotest corner of the Turkish Empire, Mohammedan, Christian and Druse—meet on the same athletic field, study ethics in the same class-room. To go a step higher: if you enter the Y. M. C. A. you find Christian, Mohammedan and Druse, Roman or Greek Catholic and Copt associating on an equal

footing, with special pledge for associate membership to study the Bible and follow Jesus as their Master.

These influences have a permanent effect; they are a substantial foundation for permanent brotherhood and lasting political liberties.

A thousand years are as a day in the sight of God. We feel resignation to this thought—blest is our generation and thankful am I to see a day of the Lord which is as a thousand years. May this day last a thousand years.

ACTUAL RELIGIOUS CONDITIONS IN RUSSIA

BY BARON WOLDEMAR ÜXKÜLL

The political troubles through which Russia has had to pass in the last years, and especially the edict of religious liberty of Easter, 1905, have had great influence on the religious life of that country. There is an increased activity on the part of all evangelical Christians in Russia. It is no more a crime to preach the Gospel and to leave the Greek Orthodox Church, and without obstacles we can preach salvation through Christ to sinners. We have now religious liberty in Russia. For example, the governor of one of the southern provinces of Russia made a trip through his province. In a certain city he was met by some members of the Greek orthodox clergy, who asked him to put an end to the preaching of evangelical doctrines in their district. He answered that there is now religious liberty in Russia; he praised the evangelical Christians for their diligent work and virtues, and said he wished that all Russians might live so. In Simperopol we have public re-

ligious meetings without any interference, also in St. Petersburg and many other cities. If the police make any difficulties, then such action is not legal—not according to the existing law—and in every case we find that the Greek orthodox clergy is behind this action of the police.

It is a sad thing that we can not trust absolutely our government and its promises. The constitutional rights of Finland were confirmed by the Emperor, and after some years the government tried to annihilate these rights. A constitution was granted to the Russian nation, and this has been altered twice already. I think, too, that many high officials of the State Church would gladly welcome the abolition of religious liberty, but they understand that it is impossible to control the consciences of 100,000 men. They are also afraid to produce more trouble, and we have had enough already in Russia. We must remember the verse, "It is better to take refuge in Jehovah than to put

confidence in princes." From the Lord we received the liberty to serve Him, and we know that He has a great people in our empire, and we trust Him to maintain the religious freedom which He gave us.

The Russian nation has generally not much confidence in the Duma and is waiting. The political troubles did not change much the interior life of evangelical communities, as perhaps some American friends thought. There is no evangelical influence in the Duma. There are only two men with really evangelical convictions in the Duma—Saharoff and Bergman.

Besides Finland, which is only united with Russia through the same monarch, there are seven different parts of this vast empire of Russia. Finland has had for years religious freedom and a constitution and lives its own political life. The different parts of the Russian empire have different populations, different laws, customs and religious development.

The Real Russia

1. There is, first of all, the real Russia—the provinces around Moscow reaching to the White Sea on the north, to the Black Sea on the south and to the Ural Mountains on the east. That is the holy "darling mother" Russia. Nearly everybody there is Greek Orthodox, and that means no spiritual life, no progress. Some intelligent priests have tried to preach sermons to the pious Russian people, giving them more or less evangelical truth instead of ceremonies; but such beginnings were soon finished, suppressed. The Greek Orthodox Church is a system as well as the Roman Catholic Church, and a system can't be reformed. Only single souls can

be saved. So we see that every reform movement inside the Russian State Church has been suppressed. The most prominent man was the priest Petroff. His church was crowded when he preached, and he was certainly a great blessing to many in St. Petersburg. He did not attack the teaching of the Greek Orthodox Church, but preached the Gospel as it had never been preached before in a Russian church. But his activity was judged dangerous and he was banished to a convent, and the people were very angry for this reason. The State Church has an immense power in Russia. She is very rich and protected by the law; the judge and police obey her. In this part of Russia the believers, who left the Greek Orthodox Church to become evangelical Christians, have suffered much. Until Easter, 1905, it was a crime to leave the Greek Orthodox Church and become a member of an evangelical church, and our brethren were punished with the confiscation of their property and banishment for lifetime to Siberia, and their children were taken away to be educated in the teachings of the State Church.

Little Russia

2. In Little Russia we have very similar conditions. This country is situated in the southwestern part of the empire, toward Austria. In the province of Kieff there are many evangelical Christians, and also German colonists. There the Bible is known; the Lord has given revivals.

Poland

3. In Poland the great majority of the population is Roman Catholic. There the Roman Catholic Church, so

eager to persecute other denominations, has been persecuted herself. She is in Poland not only a religious body, but much more a political institution and has a great help in the Polish patriotism. The population being so fanatical, there are not many believers in the Gospel, but among the Germans there are many Lutheran and Baptist communities. In the time of the great German reformation there was also in Poland a religious movement, but it has been suppressed and seldom we find a Polish-speaking evangelical church. The Baptists in Poland have an evangelical mission for the Catholics at Lodz and other places. Warsaw is a great and wicked city, but there also we find the Gospel preached in a Lutheran, a Reformed and a Baptist church. Moscow, the old capital of Russia, is the national and religious center of the empire—the holy Moscow. The Gospel has not been preached there, or only in a very small measure. We have in Moscow more than six hundred Greek Orthodox churches, but no evangelical Russian churches. In St. Petersburg, the second new capital, we have other conditions. The population there is more mixed; it has a more modern character. The persecution of evangelical Christians was never so severe in this city, I think because of the presence of foreign ambassadors and ministers. The government did not wish Europe to know how evangelical Christians were treated in Russia; and so we have in St. Petersburg not only Roman Catholic and Lutheran churches, but also different little evangelical communities where the Gospel is preached in Russian, German, Swedish, Finnish, Lettish, French and English.

Baltic Provinces

4. In the Baltic provinces—Kurland, Livonia and Estonia—we find different conditions. These provinces were conquered by German knights in the beginning of the thirteenth century and Christianized by sword and fire. Through the reformation in the sixteenth century the Lutheran Church became the State Church of these provinces. The Lutheran Church had a civilizing influence in those provinces. They are the most civilized part of the empire. Nearly everybody can read and write. We have had also revivals through missionaries from Germany and Sweden. Besides the Lutheran State Church, which generally is dead in dogmatism and sacramentalism and thinks more about how to keep her political position and her great income, we have different small denominations which try, first of all, to save sinners. The Moravian brethren did a blest work in the past century. Now the Baptists are the leading non-conformist denomination.

The Caucasus

5. In the Caucasus very little has been done for the spreading of the Gospel. Religious life there is only in the German villages which are spread all over the country, but the colonists could not in former years bring the Gospel to the other inhabitants of the Caucasus because to preach Christ then was a crime.

We have in the Caucasus three different creeds; there are many Mohammedan tribes; then we have the Armenian Church; and, third, many villages which have been compelled to become Greek Catholic. Quite in the east, on the shore of the Caspian

Sea, we have also fire-worshippers. They have a temple with an altar on which a perpetual fire is burning, nourished through gases coming out of a hole under the altar in the earth. In the Caucasus were banished also many evangelical Christians, but they could not do much for the evangelization of this country because they did not understand the language of the natives, and because of the fact that these wild mountain tribes were not willing to receive new teachings. In the capital of the Caucasus, Tiflis, Russian Baptists have preached the glad tidings with blest results.

Siberia

6. In Siberia, twice as large as Europe, very little missionary work has been done. Some preacher traveled through Siberia, holding meetings, and saw the great necessity and opportunity for evangelistic work in this country. The German Baptists have now in West Siberia two communities; and through the generosity of an American lady, the first Baptist chapel in Siberia, in the city of Omsk, will be built. There is an enormous field for Christian activity ripe for the harvest, asking for workers.

Central Asia

7. In Central Asia we find only spiritual darkness. These countries have been lately united with the Russian empire and the great majority of the inhabitants are heathens or Mohammedans. A small village of German Mennonites did not have any spiritual influence.

Missionary work among the Jews

has been done in the greater cities of Poland and Lithuania. We have some converted Jews who are preaching the Gospel with good results. In Odessa the Rev. Rosenberg is working among the Jews, and to children also Christ is preached. But missionary work is very difficult in a land where the Jews have been persecuted by Christians and in the name of Christ. It is very difficult for a Jew to understand that there are different kinds of Christians, and, sad to say, they have a right to fear and despise Christians.

The Y. M. C. A. is a blessing in many places in Russia, and is generally united with some evangelical denomination. Through the generosity of a wealthy American citizen a large building has been erected in St. Petersburg, and some Americans are the leading men in the work; but this has more a philanthropic, educational character rather than religious, because it was founded before religious liberty came.

In the year 1906 a Russian Evangelical Alliance was founded. The aim of this Alliance is to unite all evangelical Christians in Russia in common work for the common Master.

These are the actual religious conditions in Russia—a land so different from other countries, a land where different ideas, different systems, are struggling, different nationalities and races; a land of unknown riches, of great possibilities and opportunities in religious as well as in business regard. For the development of Russia the influence of the Gospel is the most necessary blessing and the most needed thing.

MISSIONARY RESPONSIBILITY FOR GOVERNMENT LEGISLATION

BY REV. WILBUR F. CRAFTS, PH.D., WASHINGTON, D. C.
Superintendent of the International Reform Bureau

All intelligent students of missions recognize that it is legitimate to approach the individual souls of men in non-Christian lands through hospitals and schools. For example, China is being reached through its pains, and Japan through its brains. There is, for some reason, more hesitation in using the government to save society, but we need to do this if only to make a more safe dwelling-place for saved souls. Science and socialism have, no doubt, made too much of environment, as if it were omnipotent; but the Church has made too little of it, at home and abroad, as if it were impotent.

The hesitation to use in mission fields the powers that were ordained of God for Christian ends is partly due to a reaction against such abuses as drove the Roman Catholics from Japan and prompted the slaughter of missionaries and converts by the Boxers in China. The sequence in China of missionary and consul and conquest and Catholic courts to shield criminals against civil powers has naturally led Protestants to do less than is really legitimate in the civic field, which is a part of the everywhere where God is, and where religion, therefore, has a right—ay, a duty—to go. While Roman Catholicism in China shows how politics should not be mixed up with missions, Japan presents modern prophets and apostles leading the government by wise advice to adopt Christian institutions. Count Okuma, one of the greatest of Japan's "elder statesmen," in a recent interview has declared that Dr. Ver-

beck, the first Protestant missionary to that country, was the most influential personality in the new birth of Japan. The Count attributed directly to Dr. Verbeck's advice the founding of the National University and the commission that brought back to Japan the Christian institutions of Europe and America, the fruit that has led many and will lead more to the spiritual root of it all. Others also of the early missionaries to Japan, being forbidden to preach or teach or even to heal in the name of Christ, were driven to a work even more important in that time of laying foundations, that of advising Japan's great statesmen. This unchallenged precedent ought to be widely followed wherever the way is open.

A good instance of such action by missionary societies and missionaries concurrently is the series of efforts made by missionary societies in Great Britain, Canada and the United States, in cooperation with reform societies and boards of trade, and by missionaries in China, in Turkey, in Africa, and elsewhere, to suppress the sale of opium in China, and of intoxicants among uncivilized races by governmental action. This has been secured for the anti-opium war from Britain, America, Japan and China, and in some measure by treaties of many nations, not yet satisfactory, for the protection of native races against the white man's rum.

Missionaries and the people in Japan should petition the government to follow American example in giving the people local option against the sale

of intoxicants which has recently much increased on account of the lager-beer invasion. Under the false colors of a "temperance drink," beer bids fair to work much havoc in Japan, Korea and China, as has been the case in the United States.

The Japanese government should follow Great Britain and France in posting official warnings in regard to "Alcoholism and Physical Degeneracy." Japan is peculiarly open to the argument that has led scores of British city councils to order these posters put up in its name; namely, that a majority of those who enlist for British military service are rejected by the medical examiners. A Parliamentary Commission, after prolonged investigation, attributes this alarming condition to the excessive use of intoxicants by British workmen. Japan's industrial ambition would also make its statesmen susceptible to the argument of the Mosely British Commission, which, after visiting American workshops, reported that the chief reason why American workmen average higher in industrial efficiency than British workmen is that the former are less addicted to drink, and that this is because there is scientific temperance education in all the public schools, and because fifty-one per cent. of American employers discriminate in favor of men who do not use intoxicants.

There is an unusually fine opportunity just now to press upon the governments of Japan and China the full adoption of Sunday rest, now enforced by law in every other of the great civilized nations with which Japan and China claim to rank, France having recently adopted a Sunday law after two full trials of the no-Sunday

plan. Japan long since and China recently having gone so far as to make Sunday a *dies non* in public offices and schools, may logically be urged to adopt fully the weekly rest-day for all other workers, save as their work may be that of merey or necessity. Other Christian institutions of Europe and America having been adopted by both Japan and China, why should they not take to heart that the nations which best observe the Sabbath are the strongest physically, mentally, morally, financially, politically? Let them be shown by a mighty array of facts and testimonies that the physical standard for soldiers, the literacy of the people, the morals, the weekly and annual wage, are all at the highest point where Sunday is protected by law against toil and traffic, including traffic in amusements.

Missionaries need, even more, to enlist government everywhere to protect their own young people and others against such unspeakable temptations as increasingly waylay them in Japan and China, especially in treaty ports, where European and Asiatic vices are both at their worst. The governments should warn thoughtless youth that no efforts to check contagious and venereal diseases can reach a sufficient number of the secret victims, male and female, to make vice safe, nor can they insure any one against the awful shame and suffering that comes as a penalty to those who break God's laws and defile their bodies, made to be the temple of the Holy Spirit.

Missionaries may well devote some energy to the making and enforcing of laws for the protection of the rising generations in the lands where they are working to establish the Kingdom.

MISSIONARY TRAINING SCHOOLS

BY MRS. THEODORA CROSBY BLISS, WASHINGTON, D. C.

Specialization is the order of the day. In medicine the general practitioner has largely given way to the specialist. The instructors who taught everything from A B C through the "rule of three" to the "isms" and "ologies," are replaced by the man or woman who knows one thing, and knowing that one thing thoroughly, can impart it thoroughly to others. Hence have sprung up, all over this and other lands, opportunities for special culture in special lines, and, finally, in the latter part of the nineteenth century, this specialization wave swept over the religious world, resulting in the establishment of schools for the training of Christian workers both at home and abroad. This was not wholly a modern movement, for as early as the second century there appears to have been a missionary institute at Alexandria; and centuries later, when the Roman Catholic Church commenced its crusade for the evangelization of the world, certain orders of monks included in their training special preparation for missionary work.

Thus when Protestant Christendom awoke to a realization of its responsibility for the world's redemption, the continental societies uniformly had in close connection with them some school, institute, or class, which afforded opportunity for the special training of the men who were to go abroad as evangelists. Particularly worthy of mention were those of Pastor Jänike at Berlin, and the well-known Basel Institute.

In England and the United States no such opportunities were given, and the fact is well known that both the Church Missionary Society and the

London Missionary Society sent to Basel for their first representatives in the foreign field. An explanation may be found in the marked difference in the type of general education; German universities had nothing in common with the missionary enterprise, while similar institutions of learning in England and America had decidedly a Christian atmosphere, and proved good soil for growth of the missionary spirit. This fact appears in the grade of men who went out. German missionaries were, with some few exceptions, comparatively uneducated, while their fellow workers from England and America were almost universally college-bred. Thus the former needed special preparation, while the latter relied upon their general training to successfully carry on the work they were undertaking in new and untried fields and under adverse conditions.

So long as the missionary force received its recruits almost wholly from the colleges and universities, and work was confined to preaching and teaching, the need of special training for candidates was not apparent. Indeed, these early societies were not confronted with such an array of seekers after exile that they could afford to pick and choose. A sound mind in a sound body, and a sufficiently cast-iron theology, were for many years the main qualifications required.

But with the passing years changes came. The Gospel message was heard and heeded in many lands; the seed that these sturdy pioneers had sown had been germinating, and the tendrils were swaying to every breeze, seeking for something that would help their

growth. Then came to the societies the realization that something more than "carrying the Gospel to heathen lands" was necessary. Educational, medical and industrial missions were essential to the full development of these kindergartens of the Christian Church, and thus began the modern era of special preparation for the missionary.

At the beginning of the twentieth century there were more than a hundred of these training centers, over a third of them in the United States. Some are connected with educational institutions, but the greater number, and those offering the best all-around training, are the Training Schools for Christian Workers. Comparatively few are distinctively foreign missionary in their aim. Fourteen of the thirty-five in the United States are independent; the remainder are under some ecclesiastical organization.

"Adequate preparation is a needed watchword in the missionary movement. It is surely advisable to get as thorough a training as possible in those subjects and methods which are essential to the best work. A year of special training may double the missionary's power in every one of his twenty-five or more years of service; two years may quadruple it. To neglect or belittle this fact is foolish and hurtful. That it has been too lightly esteemed in the past is admitted by those most skilled in the science of missions and most experienced in their operation. The true missionary must strive to cure all the abnormal conditions with which he is surrounded. In his preparation he should take them definitely into account and fit himself so far as possible to handle them."*

"Spiritual equipment is, of course, the chief consideration," says Doctor Warneck; "but the experience of a hundred years should prevent us from falling into the mistake of thinking that this alone suffices without a thorough training. The ideal school must be one in which, briefly stated, the candidate can have special training in his own and non-Christian religions; elementary and practical sociology; history of missions; psychology and pedagogy; kindergarten training, elementary medicine, surgery, and nursing; principles of hygiene, technical crafts and business methods; music; language of the people to be reached."

Bearing in mind this conception of the ideal school, let us take a general survey of these institutions in the United States, and see how nearly it is carried out. From a number of catalogs we glean the following as to the qualifications of those who wish to enter: One school requires a consecrated heart, and apparently nothing else; others mention special fitness, a distinct call, common-school education, preparation for Freshman class in college, good Christian character. In but one is church-membership mentioned; health certificates are required in but three; eight require references. With this equipment, the candidate, after covering a course of from one to three years, is supposed to be qualified for work either at home or abroad.

The course of study covers a wide range, varying greatly in different schools. In all, the Bible is the main text-book, the interpretation thereof being according to the "leanings" of the instructor; but as a rule a thorough knowledge of the Book is gained, and better still, the student is trained to use that knowledge for the salvation

* Encyclopedia of Missions.

of souls. Of other subjects, each of the following is taught in but one of the schools in the United States, at least so far as the catalogs inform us: church history, ancient history, theology and practical theology, normal methods, blackboard, physiology and hygiene, original Bible languages, Eastern languages, moral science, applied Christianity, moral philosophy, nursing, etiquette and customs of foreign lands, parliamentary drill and methods of organization, printing, law and business for women, doctrines, religious pedagogy, manual training, including modeling, drawing, designing, raffia, reed basketry, bent-iron work, woodwork, plumbing and carpentry.

In two New Testament Greek is taught, kindergarten, Spanish, comparative religion, pedagogy, psychology, ethics and apologetics, medical training, physical culture, gardening, sewing, cooking. Three include homiletics, primary and advanced grammar, rhetoric and composition, English, mission methods, elocution, bookkeeping, history of religions, household economy. Four teach evidences of Christianity. In five, lessons in instrumental music are given, and vocal training in eight. Church and city mission work are included in the curricula of thirteen, and more or less extensive courses on missions in general are given in nine.

In the greater number of these training schools the tuition is free. Board and lodging average from one hundred to one hundred and fifty dollars a year, usually with from one to two hours' housework per day. One catalog gives expenses as "four dollars per week, except matches." In several an "incidental fee" of from five to ten dollars is charged for minor ex-

penses. A few schools are endowed, either wholly or in part; some have scholarships, and a few are on "faith" basis; but the greater number depend on donations, and the list of "receipts" reads like an old-time donation party, when the dominie's salary was paid in "pig and potato."

With these general statements as to training schools as a whole, let us take a closer survey of the workings of a few, which are typical of the many. These naturally fall into three classes: (1) missionary training schools, (2) medical missionary training schools, and (3) industrial missionary training schools.

The first class, the college institute or training school, often includes in its curriculum the other two lines of work. One of the best known is the Moody Bible Institute of Chicago, whose aim is "to prepare men and women for lay Christian effort, and the training is along three lines—Bible, music and practical Christian work. In the latter the students have definite mission work to do under the direct guidance of the tried missionary workers. This course is to test as well as to train the students. Many do not know the gift that is in them till they are put on trial. The study of the Bible is comprehensive and thorough, along doctrinal, practical and spiritual lines. All lectures and classes are open, free of charge, to those of every creed and denomination who wish to gain a better knowledge of the Bible, and acquire proficiency in Christian work."

There are separate buildings for both men and women, well equipped and comfortable, and having the genuine home atmosphere. But a nominal charge is made for living expenses. A common-school education is re-

quired as a ground work for the studies, but "among the indispensable conditions of admission are approved Christian character, good common sense, willingness to do hard work."

Very similar to the Moody Institute is the Gordon Missionary Training School, Boston, founded by Rev. A. J. Gordon; the Bible Training School, New York, under the care of Rev. W. W. White. These are undenominational in management and teaching. The Union Missionary Training Institute of Brooklyn is interdenominational. It includes in its curriculum the work of the schools already mentioned, but is much wider in its scope. The course in medicine and surgery includes lectures by prominent physicians, and clinics in three hospitals. Fourteen Oriental languages can be taught, as well as a knowledge of the manners and customs of these lands. Opportunity to make up deficient education in the branches of English studies is not wanting. The home and industrial features are emphasized, the work of the house being conducted on the cooperative plan. A small student fee is charged.

Still more extensive in their scope are the several denominational institutes of which the Folts Mission Institute of Herkimer, N. Y., and the Scarritt Bible and Training School of Kansas City, Mo., may be taken as illustrations: the first being under the Women's Foreign Missionary Society of the M. E. Church (North), and the latter under the similar organization of the M. E. Church (South). The Folts Institute was established as a high-grade school for the special preparation of young women for all forms of Christian work, at home and abroad. In addition to the Biblical, missionary,

practical work and musical courses, there is a kindergarten approved by the State superintendent of education, a physical culture course, and an extension department for manual training. All courses are free except kindergarten, normal training and private lessons in vocal and instrumental music. While the Institute is denominational in its management, it is open to students of all churches.

The Scarritt Bible and Training School is of the same class, for women only. Instead of the special kindergarten course offered by Folts, it has a training school for nurses and a small hospital, which stands high in the esteem of the physicians of the city and State. There is no charge for tuition in either the Biblical or nursing departments, and as at Folts the charges for living expenses are as low as possible. This school is open to all denominations.

Of distinctly another class is the Emmanuel Missionary College of Berrien Springs, Mich., which is an industrial school, under the direction of the seventh-day Adventists, but open to young men and women of all denominations. There is a farm of two hundred and seventy acres on the St. Joseph River, the work of cultivation being done entirely by the students. In addition to the agricultural work, almost every conceivable sort of manual training is given under the supervision of expert instructors. The full curricula of the other institutions is carried out. "Each student carries three subjects at a time: one intellectual, one manual, and one spiritual (the latter including Bible and its attendant studies and practical Christian work), the aim being to offer all the subjects needed for the all-around

training of the missionary. Tuition is free, tho a slight charge is made for certain subjects." It is the purpose of the school to give a threefold education: to so conduct the work that the student does not wait till he graduates to become an active worker; to send out workers who are self-supporting; and to enable students to meet their expenses while gaining an education.

Medical missionaries have been doing their special work since the days of Doctor Thomas, a colaborer with Carey; but not until 1841 was opportunity offered for special training for medical work, when Livingstone College was established in Edinburgh, and since then similar institutions have been established in London and Glasgow, while in the United States we have the American Medical Missionary College of Chicago, and the International Medical Missionary Institute in New York City, the latter affording a home and assistance to medical students who are preparing for mission work, while the usual course is pursued by them in the medical schools and hospitals of the city. A similar institution has also been established in Atlanta, Ga.

Still another type of missionary training school is that established on the so-called faith basis, the essential qualification for entrance being a "call" to missionary work, fitness being apparently a non-essential. With but little education, untrained minds and undisciplined wills, in some instances hardly knowing how to read and write their own language intelligently, the young men and women who enter these schools are intensely in earnest, to say the least. The emotional element is largely uppermost in these hot-beds of religious life, forcing

spiritual growth without really giving any preparation for the temptations and provocations and allurements of this rough-and-tumble every-day world. In one such college, when the examination days came, it was not an infrequent occurrence for some of the students to have a "call" to spend the time in prayer, and they were excused from attendance. Comparatively few, however, of the graduates find their way into active religious work, unless it be under the wing of the organization in which they were trained.

Besides these varied institutions, which are purely missionary in their avowed purpose, many colleges and seminaries and universities are adding special missionary courses: like the Hartford School of Religious Pedagogy, affiliated with Hartford Theological Seminary, the extension courses of Union Theological Seminary, the Bible and Missionary Training School connected with the University of Wooster, Ohio, etc. All these give excellent opportunities for training along intellectual lines, and for practical Christian work.

The final "touch" to the training of the missionary candidate is given by some of the societies, who hold annual conferences with their outgoing missionaries, when for a week or ten days they meet with the official staff, veteran missionaries and others, and receive instruction which must be of greatest value in the life of service to which they have consecrated themselves.

The whole trend of the times shows the need of special training for special work; shows that the college, seminary or medical training is not enough, unless it has been pursued with the question constantly in mind, "Will this training be what I shall need in my

life work?" and even then, in nine cases out of ten, the answer will be "no." What, then, can these Bible schools, missionary institutes, colleges, training schools, or "faith-homes" do for the missionary candidate that the college, seminary or university can not do. To the thoughtful observer there can be but one answer. By many these institutions are considered a "short-cut" to missionary service for those who either can not afford the thorough education, or who feel that a "call" and enthusiasm may make up for the lack of adequate preparation.

In response to a letter sent to some of the missionary organizations in the United States, asking their opinion as to the usefulness of these schools, one secretary writes: "I believe that the training schools which combine some practical work, so that the candidate has not merely a theoretical knowledge of the topics considered, but is brought practically in contact with lost men and women, is the best equipment for the foreign field. Nothing tends to take the conceit out of the average worker, nothing leads to more real humility and dependence on God than hand-to-hand contact with human nature as it exists in our great cities. I think that I am safe in saying that all the members of our committee are agreed that the training of prospective missionaries in missionary institutions, and the holding of a week's conference with newly-appointed missionaries, are both first-class institutions."

Another writer: "When you think that more than two-thirds of the missionaries from the United States are women, or physicians, and that these have no definite standard of training to reach people with the 'truth as it is in Jesus,' the case seems to me

rather serious and discreditable. I believe the missionary should have the best possible training. If sometimes the graduates of these schools seem inclined to think they 'know it all,' than the fault must be in the training they receive."

A third secretary says: "The little experience we have had with missionaries who have studied in the so-called missionary training schools, has given me the impression that the students think they are qualified to do serious work. It is the peril of the short-cut to anything. I am more and more feeling that short-cut preparation for any service has serious drawbacks. Apart from giving an opportunity to study farther than they would otherwise be able to do, I do not see much use for the missionary training school. I have looked through a good many of their catalogs and find that most of the instruction is the same as that given in academies and colleges, and that the missionary part does not cut a large figure. I am heartily in favor of having the missionaries trained with the Christian workers in this country, and believe that the ideal plan is for the theological seminaries to furnish full mission courses for both young men and young women, so that the missionary going abroad has a better understanding of the work in this country, and the one who remains at home, a better knowledge of the work and its methods around the world."

And another writes: "Very much depends upon the candidate. I can understand how such schools might in a measure unfit some for the best service abroad, but our experience has been against this conclusion. I can understand how one thus fitted, and especially one who has had previous

educational advantages, might appear to one who had been deprived of these privileges, as somewhat difficult to work with; but I do not know that we should blame the institution or the method for such a case as this. My own opinion is that these schools are very desirable, if not necessary. They should, however, be run along very practical lines."

In conclusion: It is obvious, as the last secretary has stated, that "very much depends upon the candidate"; that theological training fits for work upon theological and spiritual lines, but for nothing else, and not infrequently unfits for anything else. Medical training has the same result. Educational and industrial training are broader in their results, and many include at the same time some fragments of the other two; the missionary training school gives one the same

idea of the patchwork quilt of our grandmothers. Some pieces are large, and some are small, but when they are fitted into their places in the patchwork educational quilt, if they be laid on a strong foundation, the result will be a well-rounded-out, compact whole, able to cover the need for which it has been shaped. If the foundation be flimsy, one can not expect the patchwork, either of cloth or training, to stand the strain of hard wear. The quality of work must be learned by the results, and many, especially young women, have gone from some of these institutions and have proved the worth of the training by the lives they have lived and the work they have done, and many a returned missionary has found in them a haven of refreshing and strengthening for soul and mind and body during the furlough in the home-land.

SIX YEARS IN BURMA

BY F. D. PHINNEY, M.A., RANGOON, BURMA

The work among the main races of Burma has advanced along all lines materially during the last six years, but there have been especially remarkable strides made in the work for two of the smaller and more backward races. For more than twenty years past we have been working among the Chins, a rude and unlettered hill people, with only a little success, mainly where we could reach them after coming down from the high hills or settled in the plains; but during the past few years there has been a real advance in the work, the first baptisms having taken place on the hills in the far northwest of Burma, at Haka. The last year there

were 46 baptisms, and there are now 75 church-members scattered in a few villages in that far-away district, fourteen days' journey from Rangoon.

The work which recalls the great ingathering among our Karens of a half-century ago is among another set of tribes in the far east of Burma, over thirty days' journey from Rangoon, and reaching over into China, where we almost clasp hands with our West China Mission. Kengtung is the center of the work, and the name of Rev. W. M. Young will always be remembered as associated with the beginnings of this great movement, while that of Saya Ba Te, a Christian Karen who gave up a lucrative legal

practise in order to preach the Gospel to the regions beyond, and who has learned the main dialect of their strange language and so has done much of travel and preaching among them, will be coupled with that of the missionary as the leading human instrumentalities in the great ingathering. The Lahu people are animistic with Biblical traditions like the Karens, to whom they are distinctly related, as they are to the Burmans, Shans, and all the other races of Burma on one hand and the Chinese on the other, who had already been awakened to fresh thought by their own leaders just before our missionaries entered the field. It was the Holy Spirit in His own way breaking up the fallow ground for the planting of the good seed, and now some 10,000 of them have been baptized on declaration of their faith in Jesus Christ as the Son of God and the only Savior of mankind. Beginnings have been made in reducing the main dialect to writing, the getting out of spelling-books, catechisms, hymns, etc., the first steps in giving a Christian literature to a people which has hitherto never had a written language of its own.

In our older work, progress has been made, and we now number over 62,000 church-members, having added by baptisms some 5,616 persons during the last year of which full reports are at hand. The Baptist College at Rangoon is now completing Cushing Hall, at a cost of over \$60,000, and will soon segregate its college department from its collegiate schools, the whole institution numbering 1,000 pupils, and being one of the greatest forces in Burma for the enlightenment of the people. The American Baptist Mission Press at Rangoon

has completed and entered into its new building, planned for light and air and the economical production of printed matter, with its fine salesroom, where it handles its own publications, its school-book and educational supply business, as well as its stationery and commercial printing and binding work. "Globe-trotters" say they feel quite at home in a real American book-store once more. Thanks to the development of educational work in Burma, in the government, missionary and private schools, there is a demand for "up-to-date" educational supplies which has compelled the growth of this department of the Press until it is second to none in the East—that is what travelers tell the superintendent.

But what are the churches doing? The Baptist churches are organized in the Burma Baptist Missionary Convention, an incorporated body holding and administering funds and using the income of such funds with the collections from the churches for home and foreign missionary work. They maintain evangelists among the non-Christian peoples of the lower country, and send out their own foreign missionaries to the races like the Kachins and the Lahu, whose languages have to be learned before work can begin, just as is the case with the American missionary who goes to Burma. It is really a development from self-support to self-propagation for these native churches, and their anniversary meetings are as enthusiastic and inspiring as are the annual meetings of the big missionary societies at home. The business of the Mission Press has been multiplied by ten in twenty-seven years, and yet the superintendent feels that he is only just keeping up with the procession.

HIRAM BINGHAM, APOSTLE OF THE PACIFIC ISLANDS*

BY FRANCES J. DYER

"If you want to see a man who has done something—something which is really worth doing—look at that man Bingham." So spoke Professor Thayer, of Harvard, four years ago concerning the Rev. Dr. Hiram Bingham, M.D. The thing he had done was to reduce a language to writing, translate the Bible into that language, and supervise the printing of the volume.

Dr. Bingham recently returned to America to correct the proofs of his Commentary on the New Testament in the Gilbertese language, and was present at the meetings of the American Board. Soon after he underwent an operation in the Johns Hopkins Hospital, Baltimore, and died October 25, 1908. Practically the whole life of Dr. Bingham and his wife have been devoted to the service of the Gilbertese, a tribe of fierce and naked savages on an island in the Pacific.

Hiram Bingham was born in Honolulu August 16, 1831, his parents being pioneer missionaries to the Hawaiian Islands. An intelligent tourist asked not long ago if any trace could be found on these islands of the Gospel seed-sowing by those early missionaries. The astonished reply was, "Do you find any trace of the Gospel in the city of Boston?" Three years after his graduation from Yale in 1853 he was married, and the young couple took passage almost immediately on the first *Morning Star* for the Gilbert Islands. The group lies nearly on the equator, where the mercury never drops below 76. Their house, 24x16, received the significant name of Happy Home. Their food was almost as meager as John the Baptist's, consisting of fish, coconuts, and pandanus fruit. Once a year the *Morning Star* brought other supplies, but her most precious cargo was the mail-bag.

"It was pretty hard," said Dr. Bingham, "to have our first mail appropriated by the natives, who thought it was some kind of new food. As we

visited their huts, we found fragments of letters, which we purchased with a fish-hook or some trifle equally dear to the savage heart."

There in the tropics, the only white man on the island, amid uncongenial surroundings, he began to "do something." At his ordination his father said to him: "Make yourself master of their language. . . . Translate and publish the Scriptures." How little the son dreamed of the toil and sacrifice involved in carrying out that commission! The difficulties were stupendous. The climate was enervating, his eyesight poor, and after a few years he was compelled by ill-health to remove to Honolulu. But, encouraged by his wife, who was a fine linguist, he entered upon the task of actually making a language.

He had to collect his own vocabulary and construct his own grammar. This achievement has not been paralleled since John Eliot prepared his Bible for the Indians. Some ludicrous mistakes occurred, as in trying to find a Gilbertese equivalent for "prayer." The word used meant "to practise incantations," precisely what they were expected *not* to do! At length, in the summer of 1873, they sailed with glad hearts back to Apaiang, taking with them the New Testament in the native tongue. Before leaving there was a congratulatory gathering at their home in Honolulu at which the King was present.

Ten years later, at the instigation of Mrs. Bingham, he began the second task, of translating the Old Testament. How could a man nearly fifty years old undertake such a task? The translation must be made from the Hebrew, which he had neglected for twenty-five years, having given his whole attention to Gilbertese, Hawaiian, and Greek. The examination of the Hebrew points would be most trying for his weak eyes. But under the inspiration of his wife's words, backed

* From *The Congregationalist*.

by the wish of the Hawaiian Board of Missions, he took his old Hebrew grammar from the shelf and buckled down to hard study.

On his fifty-second birthday he was ready to begin translation. When about half through, a visitor brought him a copy of the Revision of 1881. "This was an immense help," said he, "and gave me new courage." Then followed an illness of five months, but nothing could quench his dauntless zeal. With the help of a native amanuensis, and obedience to his physician's restrictions of "no letter-writing, no visiting, not much talking or walking, but much lying down," he resumed translation, sometimes on the bed, sometimes at a table. His health steadily improved, his eyesight grew stronger. "Then," he exclaimed, "with buoyant hope and increased courage I entered upon the home stretch."

One morning in the spring of 1893, after an absence of nearly thirty years from the United States, he and his wife, with a small group of friends, stood in the Bible House in New York, watching the last verse of Revelation being put into type. A proof was taken and Dr. Bingham read the words aloud in Gilbertese, his voice trembling with emotion. The little company adjourned to the big pressroom, the type was placed in form, the wheels revolved, and the last page of the first Bible in Gilbertese was printed. A prayer of thanksgiving and the singing of the Doxology followed. How impressive the simple, impromptu ceremony! Booming of cannon, music, oratory, banners, and flowers often accompany the launching of a battleship or the opening of a new canal. Yet conquest of material forces sinks into insignificance in comparison with the victory of a faith which lifts a race from barbarism to the level of civilized human beings.

His latest literary effort has been the preparation of a Gilbertese dictionary. This work was made ready for publication, and the manuscript loaned to an Englishman, through whose carelessness it was irretrievably

lost. But like Carlyle, after the manuscript of the first volume of his "French Revolution" was burned by an ignorant serving-maid, Dr. Bingham began the work over again. It has taken him ten years and the monumental task is just completed. So far



HIRAM BINGHAM

Taken on his 70th birthday, Aug. 16, 1901

as known, he is the only man who has reduced a language to writing, translated the whole Bible into that language, and supervised the printing of the volume. He has supplied other means of education and Christian culture by preparing this dictionary, hymn-books, and miscellaneous literature. He has suffered from repeated illnesses, due to a tropical climate and lack of nourishing food. Once he was so weak that he was carried on a litter on board the *Morning Star*, on which there was a cow, whose milk was the means of saving his life.

When asked if long periods of isolation from his fellow men was not the chief trial in his missionary career, he answered: "That twenty-seven years between two of my three furloughs was a pretty long stretch. But,

after all, my greatest trial has been in seeing some of the native converts lapse from the faith. Tropical character is apt to have a slim foundation of ethics. You know, people there *will* lie," he added sadly.

Visitors to the Gilbert Islands to-day listen skeptically to stories of their former savage condition and the danger to life which beset travelers in earlier times. It is a safe place now, because this modest, scholarly servant

of Christ and his devoted wife counted not their lives dear, but gave them unreservedly to those degraded heathen. Scholars all over the world recognize the magnitude of their service to humanity. Prof. Edward C. Moore, of Harvard said recently: "When I think of what he has done during these fifty years in the Gilbert Islands, anything that the rest of us do appears too small to mention. I seem struck dumb in his presence."

"BESHAIR-ES-SALÂM"

CHEERING NEWS FROM ASIATIC RUSSIA

LETTER FROM A MOSLEM CONVERT IN ASKABAD

To the beloved brother in the Lord Jesus Christ. May grace and peace be increased to you from God the Father and the blest Lord Jesus Christ, Who will soon come, and to whom be the glory in His saints, from now and henceforth. Amen.

To proceed, I am from amongst those Turks that love you, from a town called Saarad. My name in Arabic is 'Isa (Mohammedan form of Jesus), and here and in other places I am known as I—— T——. I accepted the Gospel in 1880 in Saarad, but I still continued living in sin and misery. I left Saarad in 1888 (2d of Tam-muz), and went to India in 1889 (5th of Shebat). But while on the ship on my way to India I was one day in great grief and misery, and that day I was reading in the Gospel of John, the nineteenth chapter, and I came to the 30th verse, which is, "When Jesus therefore had received the vinegar, He said, 'It is finished,' and He bowed His head and gave up His spirit." At that moment the Holy Spirit concentrated my thoughts upon the Lord Jesus Christ my Savior, my Lord and my God, and upon His wonderful, perfect salvation for a miserable sinner like me; so in that very hour I gave my heart to my Lord and Savior Jesus Christ, to Him be the glory! And in that very day the Lord,

glory be to Him, changed me from darkness into His marvelous light, and from that day unto this I continue praising Him and thanking Him for the grace which He has showed unto me by means of the death of His beloved Son, and now I have with Him, "Peace with God by faith through our Lord Jesus Christ," and have been justified (Rom. verse 1). Through whom also we have had access by faith into this grace wherein we stand, and rejoice in hope of the glory of God (verse 2).

When I arrived in India, the Holy Spirit called me to give up all the ideas and work for which I had gone to that country and to give myself to the preaching of the name of the Lord Jesus, and that also to Mohammedans. Then one day I was reading Eph. i., 4-7, "Even as He chose us in Him before the foundation of the world, that we should be holy and without blemish before Him in love," etc., and verse 12, "to the end that we should be unto the praise of His glory, we who had before hoped in Christ." So then, when the Holy Spirit led me to this verse, I too went with the Magi who came from the East to Bethlehem, and bowed down and worshiped Him, and after that opened their treasures; and behold with one of them was gold, and he presented it as a

gift; with another there was frankincense, and he also presented that; with the third there was myrrh, and he also presented his gift to Him. I too considered my treasure, and there was found with me 5,000 Turkish pounds, and I too bowed down and worshipped Him, and said, "My Lord and Savior, receive from me this little gift with my heart, my mind, my spirit, and my body, and from to-day unto the day of Thy blest coming I will tell of Thy blest death and resurrection to our brethren the Mohammedans."

I remained preaching in India until 1892, and in that year I turned my face toward Caucasia, and entered the town of Baku on the 19th of 2d Kanoot, and the Lord so blest my work that in a few months, by means of His Holy Spirit, He opened the hearts of our brethren the Mohammedans, and seventeen of them turned to Christ the Savior. Then I went, in 1894, to Bokhara, on the 19th of Ab, and there also the Lord blest His work amongst the Mohammedans and the Jews, and many turned to the Lord Jesus Christ, to whom be the glory. I remained there until the 19th Ab, 1901, and from there I turned my face to the town of Askabad, and the Lord blest the work of His Gospel to many Armenians and Russians, and a few Mohammedans, and now we have a Church of the Magi (*sic*) alive in the Lord, and the work of the Gospel; and a hundred people attend it and listen to the Gospel of Peace, and every month or every other month we receive new brothers and sisters, and the Lord blesses us in numbers and faith and work and holy living. And not only so, but we have four churches and the Gospel in every language, and whoever desires it we give him the Gospel freely. We have also a monthly publication in Russian, which we have called *Beshair-es-Salâm*, and also a fortnightly in Armenian, which also we have called *Beshair-es-Salâm*, and the Lord has so blest me that I now preach the Gospel in Greek, Turkish, Persian, and Arabic, and a little in Russian.

The above-mentioned publications in Russian and Armenian are, in Baku, given by a beloved brother in the Lord there, and some time in every year I and the above-mentioned brother go preaching the Gospel in other places, such as Tiflis, Bokhara, Turkestan, and Iran, and the Lord has blest the publications with a mighty blessing. And there is also another brother with us who works for the Mohammedans. Perhaps you have heard of him; his name is Ibrahim Ameer Khan. This beloved and zealous brother has now reached his seventy-first year, and is confined to his bed, but he works for the name of the Lord and for our brethren the Moslems, and he has published a book called "The Truth of the Gospel," in Turkish, in reply to a book that has been written against the Gospel. This is a very useful book for the Mohammedans. He has also published another book, "Your Korân Witnesses to Me," also for the Mohammedans, and he has translated from the Hindustani "The Life of 'Imâd ud Din" into Turkish. Still another Turkish book has to be published, "Imanah Kalamsh Zank," to proclaim Christ to the Mohammedans. If you would like any of these books I will send you copies, and if you could see any use for them with you I will send you any quantity you like free.

Greatly, greatly did I rejoice when I took in your beloved magazine, *Beshair-es-Salâm*, and especially on account of the Commentary on Matthew called "The Faithful Guide to Our Mohammedan Brethren." I was rejoiced at your zeal and love for the Mohammedans, and for the presenting of the truth of salvation, which is only by the blood of our Lord Jesus Christ. And from the day that I first took *Beshair-es-Salâm*, the 7th of Kanoot the second, I have sought from the Lord my Savior Jesus Christ every day that He would bless your work and labor for the Mohammedans, until thousands and thousands of them in Egypt turn to the Lord, who died for Mohammedans also.

And, oh, thou beloved brother in the

Lord, George Swan, whom I have not seen, but whom I love, and without doubt I shall before long see you with the Lord, by whom we now preach in His name the forgiveness of sins, be stedfast in the Lord, in hope and in your blest work, for if now you do not see fruit for your many works, know that soon will come the Lord, and we will be caught up together in the clouds to meet the Lord whom we love and serve now, and there shall we ever be with the Lord. For this reason the apostle says, "Wherefore comfort one another with these words" (I Thess. iv., 17, 18). For then I and you together, who are now working for the Lord, will see there the fruit of our labors and works, thousands and thousands, and we will be astonished at that (Ps. cxxvi., 5, 6).

Ah! How great is our happiness! We have got blessing upon blessing, and grace upon grace, and peace upon peace, and power upon power, and glory upon glory, and who is able to do such great things excepting our Lord Jesus Christ by means of His death, His resurrection, and His Holy Spirit? All the power of the world, and all the peoples of the world, could not give us the least of these; but the blest Holy Spirit of Jesus is going to give us even more than this. Death has been overcome so that we can now say with a clear conscience, "Who shall separate us from the Love of

Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword," etc., etc.? Nay, neither the sword of Mohammed, nor all Islam! To our Lord and our Savior Jesus Christ be the praise!

And now, beloved brother in the Lord, behold I send to your excellency in the letter five Russian rubles, and ask you to send me the Commentary on the Gospel of Matthew, called "The Faithful Guide to our Mohammedan Brethren." I had wished to order at least one hundred copies of this book, so useful to Mohammedans, but here in Askabad men do not know Arabic, but when the time comes (that I meet those who do), please God I will order many. And receive from your brother and lover and servant of the Lord, peace with a holy kiss, and I beg of you to pray for our work also.

My beloved wife also sends to you three Russian rubles, with salutations, and wishes your excellency to give three annual subscriptions of your magazine, *Beshair-es-Salâm*, to those who desire it, or to those who are in need, and she will pray for them, that the Lord will make them a blessing to them, to the glory of His name. Amen. The Lord Jesus Christ bless your blest work, and keep you to the day of His blest coming. To Him be the glory. Amen.

Your informant named

ISAIAH TOMANIAS.

THE PROSPECTS OF CHRISTIANITY IN JAPAN*

BY MR. IWAI

[Part of a speech at a meeting held in connection with missions in the Far East. Mr. Iwai has been studying for some time at Toronto University, and expects to return to Japan to take part in mission work in connection with the Episcopal Church of Japan, the *Nippon sei Kowai*.]

A student of the Christian religion ought to have certain reasons to justify his intention to devote his life to God's service, and I take it for granted that any one who wishes to be a missionary after his conversion has a belief in the future of Christianity among his people.

1. The first reason we suggest is that there is need for better things in the spiritual and moral life of my fellow men, and Christianity alone can give these better things to them. It may be convenient to divide the people into the (a) non-religious and (b) the religious.

* From *The Mission Field*, London.

(a) Even non-religious people are nominally either Buddhists or Shintoists. Religions to them are the remains of past superstitions. The priests to them are officers of funerals and the guardians of temples and shrines. They still keep up some traditional religious practises and festivities, but these are maintained partly on account of their conservatism and of a vague idea of the future existence of the departed souls and of the sense of respect due to them, and partly for the sake of their own advantage. We might almost say that the religions have nothing to do with the real spiritual and moral welfare of the people. Yet human nature demands a religion of some kind, and it is not surprising to see people of this type practise ridiculous rites in their necessities and tribulations, with low and selfish motives toward various deities. These are but occasional outbursts of religious sentiments, and they could not themselves be called religious people.

If this is their spiritual state, what would be their view in regard to their earthly life? The questions what man is, whence he comes, whither he goes, and how he gets there, are entirely overlooked. People are too busy looking after family, village, provincial and national affairs. They say, if we try to live well surely we shall be all right. But what is the meaning of the phrase "to live well?" Is it "to live well" in the sight of God or simply in the sight of men? It can not be anything else but the latter for non-religious people. Again, "What is the test for 'living well?'" Their test or moral standard would be some Confucian rules corresponding to the five relations in society interpreted and carried out by a temper which is the joint production of Buddhism, Shintoism, and Confucianism. It originated among the warriors' class during the feudal times, and in course of time was gradually diffused to the people at large; this is what is called the Spirit of Japan, or Bushido—a temper

tinged strongly by the sense of humanity and of righteousness. Those rules are excellent as far as they go, and so is the temper. The world recognizes the temper as noble, yet the Gospel temper is still higher. Japanese virtues are excellent, but they do not include faith, hope, and charity as revealed in Christ. "For the sake of the country" is no doubt a high motive, yet "For the sake of God and truth" is higher still. Moreover, there is a defective idea in our traditional morality. We take but a partial view on purity, and impose a strict rule of purity merely upon women, and not upon men. How much the social state would be elevated if Christianity, and especially the Christian idea of keeping self pure in the sight of God, would permeate our moral ideas.

To this class of non-religious people belong every rank of society, especially among the educated and younger generations. All the young are taught ethics in the schools based on these principles, and they do not receive any religious training at home. The predominance of this type in society within the next generation will be a natural result. The people will be more than ever seekers after wealth, power, and fame. The need of a new religion is really urgent, and has been felt by the people. Their present spiritual state does not satisfy them. The recent war produced quite a number of so-called prophets, who claimed that they had vision of God and so forth. Any thoughtful Christian knows that this need can only be supplied by coming into the radiance of the Light of the World. By the knowledge of the fatherhood of God, of reconciliation with God through Christ Jesus our Savior, and by communion with God through Christ by the Grace of the Holy Spirit, men become aware of what man is, whence he came and whither he goes.

(b) The religious people, speaking as a whole, would receive not less blessing from Christianity—nay,

rather greater blessing would be received by people who are the devotees of superstitions to whatever religion they may be attached—whether to a gross form of Buddhism or to Shintoism, or to strange cults of mixed sorts. For their simple hearts are misdirected. Whereas those who are rationalists are apt to be entangled with vain philosophy and to defeat themselves by falling into the error of denying morality. As students of comparative religion tell us, they contain the fragments of truth and some broken lights of the Light. Buddhism has lost its hold upon India where it originated, and it has no longer the influence in China that it once had; how would it be in Japan? If we can judge by recent history, it does not seem to have enough spiritual and moral force in its system to become the regenerating power of the nation. Count Okuma said: "We need Christianity." We are not so conceited a nation as to think that we have everything perfect.

When we as converts speak about the defects and needs of our own nation, we do so simply because we are persuaded by the Spirit of Christ that the members of the mother churches would look upon these with earnest sympathy. Pray fervently for us and help us by your missionary work.

2. You know the difficulties that are caused by prejudices and misunderstanding. These are the same in almost every mission-field, and the Christian missionaries in Japan have had to meet them. The missionaries have been overcoming these difficulties gradually. The guarantee of religious freedom of the people in the constitution of the country in the year 1888, and the successful revision of the treaty between Japan and the Powers by which any foreigner is allowed to travel freely, these two have served to remove difficulties and to facilitate missionary work.

The last unfortunate war opened great opportunities for the activities of the Church and other bodies

Christian missionaries readily responded to his call. They worked in the hospitals, in the barracks, and at the front in every possible way. They gave lantern lectures; they distributed tracts and the New Testament; they gave the words of consolation to the wounded and to the fighters. Their kind work was appreciated; lectures were listened to, and literature was accepted. The appreciation was strikingly shown when the Emperor gave a considerable sum of money to the Y. M. C. A. as a token of his gratitude.

What would be the result of this? The best impression of Christianity, together with the knowledge of its literature, was carried by the soldiers to their homes even in the remotest part of the country. Would it not be natural to expect that impression thus given would create in the minds of the people a readiness to welcome the preachers and the Gospel?

This service done by the missionaries has facilitated them and will facilitate their future work, not only among the people in towns but among those in villages. As one born in a village myself, I feel the need of the villagers strongly, and I set great hope upon the future work among villages. Yet the villages are hardly touched by the Christian workers at present.

3. In 1887 the Anglican Church in Japan was organized by our far-seeing Bishop, the late Dr. Bickersteth, with the aid of Bishop Williams and others. Within the last twenty years it has made steady progress, and now, according to the statistics published about three years ago, has about 1,300 members. There are about 120 priests and deacons and 6 bishops. The church has also about 90 foreign missionaries, 140 native catechists, and 75 Bible-women. In divinity schools and Bible-training homes, there are 60 and 30 students respectively; there are about 85 churches and 135 mission stations; there are also educational and charitable institutions which are indirect

agencies for preaching the Gospel as well as for their own special purposes. This is the fruits of the missionary work of the Anglican communion in the past. When you look back on its history and observe that it was only a small community of somewhat over 3,000 members when it was organized twenty years ago and note the increase of the native clergy from 22 in 1893 to 55, together with a rapid increase of missionaries, lay-workers, and various institutions, we see distinctly how much it has been strengthened within the past twenty years. The present number of divinity students as well as of Bible-women candidates is the largest it ever had; that is, 60 and 30 respectively. Moreover, it is a notable fact that the efficiency of other bodies has greatly increased in recent years. I can hardly pass on without expressing our hearty gratitude toward the supporters of missions for their past efforts, and without mentioning that the education of the native workers is the really important question.

4. In view of the impatience which has been shown by some at the slow progress of the Church's work, it may in the first place be observed that the past has been a period of preparation and has served to remove prejudices and obstacles and to organize and strengthen the power of the Church.

Secondly, that quantity is not the only test of success—there is quality also.

Thirdly, common sense leads us to expect great difficulties and great expenditure in labor and time when we strive to obtain a great result. The conversion of the Japanese nation and

the planting of a strong national Church would be a great result.

5. When we hear from some prominent men in my country remarks unfavorable to Christianity, such as "Christianity will never hold the grasp upon the Japanese nation," or "Christianity for us must be our own Christianity," we are inclined to ask whether those excellent men are well qualified to speak about Christianity with authority. Have they studied Christianity carefully as a religious system? Have they any preconception in regard to religion as a whole? Have they ever had opportunities to study Christian practises and characters? Or does their knowledge consist of superficial observation and insufficient information? If so, the authority which their remarks appear to have will not stand cross-examination. It seems to me that we need not fear much about the future of Christianity in Japan because of remarks of the kind. You have had always in England the great men who proclaimed, from time to time, unfavorable views on Christianity.

But there is for us Christians the final ground to fall back upon, and which encourages us to confront every difficulty with Christian optimism. That is, our absolute faith in God the Father, the Son and the Holy Spirit.

God's hand has always been upon races and nations as well as upon individuals. With this faith one looks into the situation in the Far East.

If there is a special mission conferred upon Japan at this juncture, surely God will give her the special grace needed for fulfilling that mission.



EDITORIALS

INDIVIDUAL CHURCHES AND MISSIONS

Many a pastor who faces a deficit each year dreads to urge his people to give largely to home and foreign missions. He omits such appeals at his peril or at the peril of the church. God has called His whole Church to the work and His blessing follows a hearty response to the call. The awakening of sympathy and the loosening of the purse-strings for work for others does not diminish but increases the contributions to meet home needs. This has been proved again and again in the history of individual churches.

The Christian Workers' Church in London, Ontario, is one notable example. When Pastor MacKenzie began his work there twelve years ago he had an audience of ten or twelve and received an average of two dollars per week. Instead of slighting foreign missions, he prest the needs of the world on the hearts of his hearers. They tried to raise first \$50, then \$100, for the cause. A young woman offered herself, and they took upon themselves her support. There was opposition, but the members in the congregation and the income increased until recently 125 members were giving \$1,200 a year to mission work in addition to \$3,000 for other expenses. The pastor testifies that the people individually have also been blest and live better than before.

The Church of the Atonement, in Germantown, of which Rev. D. M. Stearns is pastor, is another example. During the past year they have given \$6,074.99 to foreign missions. This congregation is not wealthy and has not over 150 people, but has given to foreign missions in the past fifteen years \$73,829.79. They enter upon their sixteenth year with all current expenses met and a balance in the treasury.

Many seem to forget their great indebtedness to God for the gift of His dear Son, and their indebtedness

to give His Gospel to those who never heard.

What has been done by this church is the result of the information which the people have received as to the needs and results of the foreign work and prayer. The pastor, at every service, spends a few minutes in bringing reports from the various fields, so at every Sunday service the thoughts of the people are directed to the needs of the field and to the results. What this church is doing for foreign missions, many other churches could likewise do.

The Central Presbyterian Church, New York, under the pastorate of Rev. Dr. Wilton Merle Smith, is the banner church of the denomination. The experience of that Church is worth taking note of specifically, and here is an example worth imitating. The pastor says in answer to our inquiries:

"We are now supporting 9 missionaries in China, at a station called Hawi Yuen, 150 miles northwest of Nankin, and are equipping that station with a permanent plant, costing \$50,000. We are also supporting a missionary station at Hyden, Kentucky, 60 miles from the railroad, where our work is the only religious work in the county, and where we have a school, and academy, a church and other buildings, costing about \$10,000. We have two affiliated chapels or missions in this city, which we support, and also a Neighborhood House.

"There are 25 ministers and missionaries on the pay-rolls of our church. We have a membership of a little less than one thousand, counting the church only, and not the mission chapels. Our total offerings last year to the cause of foreign missions were \$19,888, and for home missions, including the support of our two city mission chapels, \$17,582. You will be interested to know that our offerings for the general work for the foreign board and the home board

have in no wise diminished by reason of our heavy expenditures for our own missionary scheme.

"Our whole scheme of sending out our own missionaries started among our Christian Endeavorers. The development of it has been very astonishing. Just now, several of our missionaries are home on their furlough, greatly stimulating the missionary enthusiasm of the Church. All our missionaries have kodaks and their pictures are made into slides and thrown on the screen at our monthly missionary meeting, which is always the largest meeting of the month.

"I believe intensely in this 'living link' system of missions; it will quadruple the gift of any church to the cause. I may add, we have one other missionary under appointment, a medical missionary; who went to China in the fall. She will make the tenth missionary in China, two of whom are medical missionaries.

"I was perfectly amazed last year with the ease with which I raised \$30,000 of the \$50,000 needed for our permanent buildings in China.

"The interest of the Church has been stimulated also by the fact that all of our missionaries, at least in the foreign field, have labored in our own Church from three to ten months before their departure, hence they have become known and loved by the smallest children.

"I only wish that every church in our country could adopt our scheme. Three of our China missionaries are supported by individuals in our congregation. Two missionaries have gone out from our own congregation so far, stimulated by this movement. Two others, four in all, are in the field."

What an example and proof of the possibilities latent in one church with a pastor who is alive on missions! Surely those who work in harmony with the plan of God are blest. The least that a pastor can do is to present the needs and progress of the work and ask each individual to give as the Lord prompts and enables.

WHAT MISSIONS DO FOR THE CHURCH

We have many times heard the objection raised when a strong man offered himself for the foreign field: "You are needed at home. We can not spare you." Is it a valid objection? Should the Church of Christ seek to keep her best men and women to build up the work at home? That would have kept in Antioch Barnabas and Paul. It would have kept at home Livingstone and Moffat and Carey and Hudson Taylor. It would have prevented the strong and steady advance of the kingdom of God in heathen lands.

A writer in *The East and the West* argues strongly that it would be "the greatest benefit imaginable to the Church if there were a sudden and speedy exodus of hundreds of clergy from the homeland. In many parishes in America and England the work is overmanned with clergy, while in every mission field the workers are overtaxed to the point of breaking. The life of the Church is conserved and made fruitful by the outflow to barren and neglected lands. Never should the need at home close up the outlets or make stagnant the Gospel stream.

THE MISSIONARY'S CREED

The late Rev. Henry Martyn Scudder, M.D.—who, for so long, before his return to this country, had preached among the Hindus the Gospel of Christ—drew up a statement of his creed, which is so impressive and suggestive that we here reproduce it for permanent reference:

1. The heathen are conscious of sin. Their religious works contain affecting confessions of sin and yearnings for deliverance.

2. The heathen feel the need of some satisfaction to be made for their sins. They have devised many penances, asceticisms, and self-tortures. These fail to break the bondage. They do not give the conscience peace.

3. The heathen need a divine Deliverer, one who can make the satisfaction and inspire the peace.

4. There is a command in the New Testament to go and disciple all the heathen nations in the name of this Deliverer.

5. This command emanates from the supreme authority. It is from the lips of Christ Himself.

6. This command is address to all Christians, in every age, until every human being is converted. He who said, "Go preach to every creature," added: "Lo! I am with you alway, even unto the end of the world." The command and the promise reach unto the end.

7. The missionary spirit is the spirit of Christ. The soul or the church that does not possess it is dead.

8. If we love the person of Christ, we shall desire that His glory shall fill all lands.

9. If we love the truth of Christ, we shall be intent upon its proclamation till every false religion is vanquished by it.

10. We are not Jews, but Gentiles. Our lineage is heathen. The missionary enterprise rescued us from paganism. Gratitude for our own emancipation and love for our brethren, the heathen of all countries, should move us with a mighty impulse to engage in the missionary work.

11. Success is certain. The Lord has promised it. The apostles were missionaries. In their time Rome, with her military force, ruled the bodies of men; and Greece, with her philosophy, ruled their spirits. Both rose in enmity to the cross. The little band of apostles did not fear or falter. They conquered both.

12. We ourselves are the offspring of the missionary enterprise. To turn against it is like a man's turning against his own mother.

13. Duty, Love, Success—these are three magic words. Let us grasp the ideas they suggest, and pray and work for all men, at home and abroad, until the Church absorbs the whole world and rises up into the millennial glory.

REV. J. STUART HOLDEN

With the beginning of the new year Rev. F. B. Meyer, of London, retires from our editorial staff and in his stead we welcome Rev. J. Stuart Holden as our British representative. Mr. Meyer, who was formerly pastor of Christ Church, Westminster Bridge Road, and prominent on the Keswick platform, is now devoting himself to a more general ministry. Rev. J. Stuart Holden is the pastor of Portsmouth Square Church, London, and

has become well known in England and America for the high type of his addresses on the spiritual life. Mr. Holden has been a favorite speaker at Northfield and at other conventions of Christians, and is known for his clear and inspiring expositions of the Word of God and for his earnest and uncompromising stand for high Christian principles and active Christlike service.

Mr. Holden has visited India and China, where he has held fruitful meetings for the deepening of spiritual life, and he brings to his co-editorship a profound and intelligent interest in missions.

POLITICS AND THE PULPIT

The refusal of our Lord to intermeddle with the affairs of this life as a judge carries with it a great lesson to all religious teachers.

Immense indeed is the influence of religious teachers in the external relations of life, but only when it is indirectly exercised; whenever they interfere directly with secular and political matters, the spell of that influence is broken. If they take a side—as in that case they must do—those on the opposite side can not help regarding them as adversaries, and this necessarily diminishes if it does not destroy, with such at least, their professional influence or the weight they would otherwise carry in their own proper sphere. Whereas, when the ministers of Christ keep themselves aloof from secular and political parties, abiding within their proper sphere, all parties look up to them, and they are often the means of mollifying the bitterest feelings and reconciling the most conflicting interests. Will the servants of the Church of God weigh this?

—CANON FAUSSET.

CHRISTIAN UNITY

A conference of clergy of the Anglican and Free Church ministers was held in November at Eastry, England, under the presidency of the Bishop of Croydon. Rev. J. C. Carlike, of Folkestone, in his opening address on the Unity of the Church,

contended that it already existed in everything vital, as shown in the common life, love and service of all believers. The Bishop, in summing up, said the Guild of Better Understanding had effected much, but left much still to be done. The common foes of indifference and irreligion could only be driven back by a united Church, and for that they must continue to pray and to work. A correspondent asks, why do not those who thus speak fearlessly and eloquently examine the doctrine of Apostolic Succession, and see if it be not a supreme barrier to reunion? And another asks, whether the Baptists, represented by Dr. Carlile, do not need to break down another barrier in the exclusive Lord's Table which, like the exclusive Anglican pulpit, erects a fence to keep out other disciples. Albert Barnes, nearly a century ago, said that these two hindrances were more preventive than all others put together. And this is a matter demanding patient and careful consideration. Is there no way of getting these fences down without sacrificing any essential or vital truth?

INDEBTEDNESS TO GOD'S WORD

When Queen Victoria was crowned, in 1837, this was the Archbishop's text:

"And the king stood in his place, and made a covenant to walk after the Lord and to keep His commandments and His testimonies and His statutes with all his heart and with all his soul, to perform the words of the covenant which are written in this book."

The Queen then said:

"The things which I have before promised I will perform and keep, so help me God."

The Bible was then given to her with these words:

"Our gracious Queen, we present you with this book the most valuable thing that the world affords. Here

is wisdom. This is the Royal Law, these are the lively oracles of God. Blessed is he that readeth, and they that hear the words of this Book, that keep and do the things contained in it. For these are the words of Eternal Life able to make you wise and happy in this world, nay wise unto salvation and so happy forevermore through faith which is in Christ Jesus, to whom be glory for ever."—Amen.

In the ninety years of its history, more than \$31,000,000, not including interest funds, has come into the treasury of Society for its work, and its issues in this same period have exceeded \$76,000,000. Four times in its history it has attempted systematically the supply of every needy home in this country, visiting over 15,000,000 families and circulating directly 2,500,000 copies.

MISSIONS AND SPORTS

A London pastor, who is fond of golf, finds that the people of Britain spend on *golf balls* alone, apart from the upkeep of links, etc., as much as they do upon *foreign missions*. The discovery had given him a great shock. By self-denial in the one matter of this single form of pleasure, the treasuries of all the missionary societies might overflow. The Congregational churches of Britain contribute for foreign missions on an average *three cents a week* for each member. In the case of the Hampstead Church, of which this pastor is the head, the contributions to the London Missionary Society average *eighteen cents a week*. Why should that average not be reached by many, if not by all, of the churches?

As a very practical Christian financier used to say, we shall never do our duty to the cause of God until we bring that cause into competition with our daily expenses, and organize the little things that are practically wasted into great aggregates.

GENERAL MISSIONARY INTELLIGENCE

MISCELLANEOUS

Three Foes of Missions

Some one has said that the great foes of missions are prejudice and indifference, and that ignorance is the mother of both. A returned missionary, a man of conservative judgment and extended missionary experience, a man who knew the conditions in the home Church as well as upon the foreign field, said: "I have no hesitation in saying that the greatest single obstacle to the speedy evangelization of the world is to be found in the home Church, in the hearts of individual Christians who are prejudiced or indifferent because of ignorance concerning the missionary movements of the day." Many other missionaries have made practically the same reply, that the greatest obstacle is not fever in Africa; nor the acquirement of the language in China; it is not the callousness of the Hindu, or the blackness of heathenism; but it is in the hearts of individual Christians.

If you were to take twenty representative Christian laymen of New England not more than one could talk to you intelligently about the great missionary movements of the day; could tell you in what lands the missionary society of his own Church was at work, what are the prospects of success, and what the difficulties, unless he chanced to be a member of a missionary committee.

The Church is failing to do her duty. The hour demands an educational campaign. S. EARL TAYLOR.

How to Get Missionary Zeal

All attempts to make a missionary spirit predominant or powerful in the Church which do not begin with the individual drawing nearer to Jesus Christ for Himself are as vain and foolish as it is to move on the hands of a clock with your finger instead of increasing the tension of the spring; you will only spoil the works, and as soon as the outward pressure is removed there will be the cessation of

the motion. I have the profoundest distrust of all attempts to work up Christian emotion or Christian conduct in any single direction, apart from the deepening and the increasing of that which is the foundation of all—a deeper and a closer communion with Jesus Christ.—ALEXANDER MACLAREN.

Good Rules for Workers

The Rev. F. B. Meyer, speaking in London at the installation of the new head of the West London Mission, laid down three very good rules for church work and workers. He said to the new superintendent: (1) Never do a stroke of work you can get another man to do. (2) Drive with a slack hand, unless you are near a precipice, and the horses are taking fright. Let every man have his head. Every woman will have her head, anyhow. In a great work, it is a wise thing to encourage every man to think he is doing all the work. Keep your horses at a canter, for on the whole a church goes best at a canter. Give the people so much to do that they can not quarrel with their victuals. (3) Have great schemes. You will always do better if you biggen men's thoughts, and show them a wide horizon. A little man who has a little scheme will do little good."

Effect of Studying Christian Missions

I know no study better calculated to enlarge the understanding and to enkindle a nobler enthusiasm than that of Christian missions. To apprehend the plan of God in human history; to learn the diversified conditions of the nations, their religious aspirations and faith, and their one invariable need of God in Christ; to trace the movements of Providence in relation to the aggressive life of the Church; to search the secret springs of the modern missionary enterprise, which is the glory of our age; to mark its successes and failures and the causes of each; to come

into admiration of and sympathy with the faith, the heroism, the self-sacrificing love with which the work of missions has been carried on in every branch of the Christian Church, there can surely nothing be better fitted to broaden, purify, and ennoble the Christian youth than the study of this movement of God among men. BISHOP ANDREWS.

Hand-shaking as an Evangelizing Force

It is said that Judson once stopt in a village on the banks of a river. Seeing a woman close to the landing-place, he offered her his hand, and asked how she was. A few moments afterward he was called back to the boat, and left her with his blessing. Judson probably thought no more about the incident; but what was the result? The woman had never before received such courtesy from any man. Tho a princess, she had been treated as a slave. She had seen, she said, "one of the sons of God," and after this nothing would persuade her to worship the heathen gods again. She had served them ever since she was a child, but, she said, "they have never prevented my husband from beating me. This man spoke to me kindly, and gave me his hand. His God must be *the* God." That very night she began to pray to the unknown God of the white foreigner—a most touching prayer: "Lord God, in the heavens, in the earth, in the mountains, in the seas, in the north, in the south, in the east, in the west, pity me, I pray. Show me Thy glory, that I may know Thee who Thou art." Thus she continued to pray for five years. Then a Christian missionary came to that district. She heard the Gospel, and at once became a Christian. She helped to establish a Christian church at Dong Yahn, out of which two others soon grew. From that time Guapung (that was her name) tried to win for Christ all she came in contact with. She had great power with every one, for she herself lived so near to Christ.—*The King's Messengers.*

What an Invalid Did for Missions

Lizzie L. Johnson, an invalid and an intense sufferer for the space of twenty-five years, for the last seventeen years has never been in a sitting position, nor had her head off her pillow. During these years of suffering she has raised for missions over \$16,000, and has supported in foreign lands native Christian workers that have given a century and a quarter of service. Hers is a most remarkable example of self-sacrificing service. If such devotion were general the world would soon be saved.

The \$16,000, by which many native workers have been supported, has been raised by the making and selling of book-marks. She herself has attended to all the correspondence of this large business. In referring to the sale of the book-marks, Miss Johnson says: "I have sent book-marks to every State in the Union, as well as to Mexico, Canada, England, Scotland, Italy, Sweden, Austria, India, Malaysia, Madeira, Turkey, Africa, South America, Australia, New Zealand, Hawaii, China, and Japan.—BISHOP WARNE.

AMERICA

The Cost of the Slums

No less an authority than Jacob Riis declares:

We in New York let our city grow up as it could, not as it should, and we woke up to find ourselves in the grasp of the slum, to find the population of 2,000,000 souls living in an environment in which all the influences made for unrighteousness and for the corruption of youth. We counted thousands of dark rooms in our basements in which no plant could grow, but in which boys and girls were left to grow into men and women, to take over, by and by, the duties and responsibilities of citizenship. That was our sin and we paid dearly for it, paid in a tuberculosis mortality of 10,000 deaths a year, half of which were due directly to the dark and airless bedrooms; paid in an indifferent citizenship that was a dead weight upon all efforts for reform for years. You could not appeal to it, for it had lost hope, and we have paid for it in treasure without end. It is a costly thing to forget your neighbors.

American Bibles in Many Tongues

The American Bible Society has in stock, or can procure, for missionary work in the United States, Scriptures in the following languages and dialects, with a list covering an entire page and including no less than 122 editions. Among these 38 give the Word of Life in some form of speech employed by Europeans, 22 in various dialects of the Chinese, 15 in tongues spoken in Pacific islands, 11 belonging to our aboriginal tribes, 8 forms of speech belonging to Africa, and 7 to western Asia. About one-third are marked with an asterisk, with a note explaining: "These languages being rare in the United States, Scriptures in them are ordered from abroad when called for."—*Bible Society Record*.

A Record Year for Temperance

Says Rev. Charles Stelzle in the *Sunday School Times*:

In ten months' time five entire States banished their saloons. Three had already done so, with the result that about one-sixth of the States are now "dry."

On January 1, 1909, there will go into effect prohibitory legislation covering an area, together with that already in force in this district, of a solid block 320 miles north and south by 720 miles east and west, so that one may travel from the Mississippi to the Atlantic Ocean, and from the boundary of Tennessee to the Gulf of Mexico, without seeing a legalized saloon. Great Britain and Ireland could be set down over this space, with 10,000 square miles of "dry" territory left as a border. Whereas a decade ago 6,000,000 persons in this country lived in "no license" territory, now 38,000,000 live in "no saloon" districts. The saloon has been abolished by law in two-thirds of all the territory of the United States.

A Leading Force for Temperance

The Anti-Saloon League was formed in Oberlin, Ohio, fifteen years ago last June; and under exceptionally wise and intrepid leadership has steadily grown until it has become "the greatest single organized force for prohibition in the country." It has avowed as its one purpose not merely the passage of a few laws nor the exclusion of the saloons from a few hundred towns; but the solution of the liquor problem. To that end it has

been willing to include in its membership temperance people of various shades of opinion and varying personal standards. To-day the League employs 500 persons who give their entire time to its work, and one hundred well-equipped offices, forwarded during twelve months over 100 pages of up-to-date literature, dealing with the physiological, economical, social and moral aspects of the liquor problem.

The Christian Student Volunteers

This mighty force for world evangelization had its beginning at Mt. Hermon, Mass., in 1886, with Wishard, Wilder, Forman and others like them enlisted as leaders. A little later, Mott and Speer came to the front. As a result, in 20 years there have gone out from Great Britain, Canada and the United States no less than 4,500 student volunteers as foreign missionaries. Then the World's Christian Student Federation was organized and counts to-day 1,300 Christian organizations among the men and women students in the colleges of the United States and Canada with not less than 70,000 members. There are student Christian federations not only all over the English-speaking world, but Germany has a national movement, Scandinavian students in Finland, Denmark, Sweden and Norway have a union; another includes France, Switzerland, Belgium and Holland. South Africa and Australia have each student movements, while Japan, China and India have flourishing organizations.

The Place One Church Gives to Missions

S. E. Gilbert writes from Philadelphia to the *Baptist Missionary Magazine*:

The Gethsemane Baptist Bible School is thoroughly missionary. Commencing with the little beginners they are taught missions, and make a yearly offering, as do also the children in the primary department. The junior and intermediate departments make their offerings weekly. For the remainder of the school we have a missionary union, under whose auspices special services are held the third Sunday in the month, at which time an offering

is made for missions. About 30 classes are corresponding with missionaries in different fields, and the letters as they are received and edited are presented to the school each month. Some of our classes are supporting beds in missionary hospitals. Our pastor conducts a weekly mission study class consisting of at least 50 members. This is made up largely from the school. He also gives a missionary lecture once a month for the young people.

A Year's Results in the Foreign Field

The mission board of the United Presbyterian Church reports the past as having been in India a year of marvelous results. The number of accessions, 1,655, had been exceeded only once in the history of the mission. The work in Egypt had been one of richest blessings, with 934 accessions on profession of faith—the largest number on record. In northern Sudan the chief work centers about the junction of the two Niles, where a group of Protestant Christians, some of whom have come up from Egypt in the Government service, constitute a strong agency for reaching others. Four native missionaries, supported by the Egyptian church, are at work in this region.

A New Training School in Chicago

A school for the training of women Christian workers has been started in Chicago by the Church Extension Committee of the Presbytery, which is composed of some of the leading ministers and laymen of the denomination. Rev. Alexander Patterson, one of the best-equipped Bible students in the West, and author of books on Biblical topics, has been secured to act as director of the new enterprise. Daily instruction will be given in the Bible and its use and in methods of Christian work. Special courses of lectures will be given by experts along various lines. No tuition will be charged.

A Model of Modest Giving

The *Christian Advocate* prints the following story: Last Friday morning a stranger laid a sealed envelop upon the accountant's desk in the counting-room of the Methodist Book

Concern in New York and slipped away unnoticed. It was addressed to the treasurer of the Board of Foreign Missions, and was found to contain five one-hundred-dollar bills and the following letter, which is printed by way of acknowledgment to the anonymous contributor and to encourage other "Stewards of the Lord" who do not sound a trumpet before them when they bestow His goods for His work: "Dr. Homer Eaton: Dear Friend: Enclosed you will find \$500 for the Board of Foreign Missions; \$200 for special work in Southern Asia, and \$300 toward the amount needed for sending a medical missionary to the help of James Hoover, of Borneo. Cordially yours. (Signed) A STEWARD OF THE LORD."

Chinese Givers for Missions

The best three Presbyterian churches in California, tested by gifts per member for foreign missions last year, are these: Immanuel of Los Angeles, the largest in the State, gave at the rate of \$2.08; one in San Anselmo, the seat of the Presbyterian Theological Seminary, gave \$6.03 (and \$9.54 for home missions); and the Chinese Presbyterian Church of Los Angeles, with a membership of only 36, whose contributions for world-work totaled \$567.00, or an average of \$15.75 per member. It would be exceedingly interesting to know if any church between the oceans, of any denomination, went beyond, or even approached those figures.

Methodist Women as Evangelizers

A prominent place among the organized forces which make for the world's redemption must be accorded to the Methodist Women's Foreign Missionary Society, whose General Executive Committee has recently met in its thirty-ninth annual session. The last year's income was reported as \$673,419, the largest ever received, and 16 young women appeared to receive their commission. One report states that "to attend a meeting of this committee, or to spend a morning in

its business session, is to get a breezy suggestion from every ocean and shore around the globe; stop at ports in India, sail the River of Golden Sands or the Rio de la Plata, scale the Balkans, revel in Montezuma's halls, visit the Eternal City, the land of the Rising Sun and of Morning Calm, mount the Roof of the World, enter the Forbidden Land, touching hands with brown, yellow, white and black sisters, without leaving one's seat," and one can not do this without a heartache over those who have not yet known our Savior and a thrill of joy for all who have learned through Him to triumph over earthly loss, pain and persecution.

Ten Thousand Emergency Men Needed

This stirring appeal appears in the Richmond *Christian Advocate*:

Inasmuch as the records show that we have over 500,000 mature men in the membership of the Methodist Church, South, many of whom are among our wealthiest, most influential and successful business men in the various vocations of life, and large numbers of whom are carrying forward the great enterprises of our country by the force of their splendid business talents; therefore, does it not seem entirely reasonable, and really putting the matter on a low basis, to assume that there are at least 10,000 laymen, genuine lovers of God, who will be willing to have their names and post-office addresses recorded at headquarters, who will pledge by God's blessing to respond one or more times a year, or at infrequent intervals, as the case may be, in certain definite sums as each may elect for himself in the light of God's providence and in answer to his own enlightened conscience, such funds to be called for by the regular, ordained methods of the Church, and to pass through the hands of the General Board of Missions.

EUROPE—GREAT BRITAIN

The Y. M. C. A. in England

In the World's Alliance there are 7,681 associations, representing 45 nationalities, and including 300 well-equipped associations in missionary lands. The membership is just under 900,000, and shows an increase of nearly 55,000 in the last eighteen months. To this splendid total the United Kingdom contributes 630 as-

sociations and nearly 120,000 members. Rapid progress has been made in the work in military camps. Forty-one encampments last year had specially erected Y. M. C. A. quarters. These were used by thousands of men as reading and writing-rooms; 600,000 letters were written and 2,660 pledges were signed against drinking and gambling. To prosecute this work, nearly 600 volunteers were necessary, and a majority of them were young university men who had given up part of their holidays for the purpose.

Leading Churches for Beneficence

In contributions to foreign missions Hampstead Church, London (Dr. Horton's), appears to stand at the head of Congregational churches throughout the world. Its gifts last year aggregated \$12,500. Rev. Dr. Wardlaw Thompson, secretary of the London Missionary Society, is a member of Dr. Horton's congregation. Next in line is Highbury Church, Bristol, with a contribution of \$11,500. Probably the Old South Church, Boston, is entitled to the third place in this honorable list.

The Work of One Training School

In 1887 Harley College opened its doors for the training of students for the service of the kingdom, and since then no less than 786 men and women have shared its benefits. Of this number 92 are engaged in home work, 75 are enrolled under the China Inland Mission, 48 serve Baptist societies, 43 the North Africa Mission, 23 Church of England Missions, 14 Bible societies, etc.

Two Veterans About to Retire

The London Missionary Society is to lose the services, through retirement next year, of the Rev. George Cousins, the joint foreign secretary of the society. Mr. Cousins served nineteen years as a missionary in Madagascar, and since 1884 has been first editorial and then junior foreign secretary. He is now sixty-six years of age. His services in the missionary cause have been marked by steady

work and unabated enthusiasm, and he has won the esteem and affection of all those associated with him. When the retirement of Mr. Cousins was announced to the Board, Dr. Wardlaw Thompson hinted that his own active service in the cause of foreign missions is nearing completion. This double loss can not but produce a serious situation.

Reminders of Carey and Livingstone

Rev. F. B. Meyer has recently returned from South Africa, where he made some interesting discoveries. He spent one evening at the house of a great-granddaughter of William Carey, and saw in her possession the Bible used by Carey in translating the Scriptures into Hindu. The book contains Carey's own signature, and is dated May 9, 1845. Another discovery was a letter written by Dr. Livingstone to Dr. Murray, now in the care of his daughter, Miss Murray, the head of the Girls' Seminary at Graaf Reinet. This letter, written in 1843, contains an appreciation of the hospitality Dr. Livingstone received during a stay at Dr. Murray's mission.

Why One Englishman Believes in Missions

As a secular journalist, F. A. McKenzie, the well-known foreign correspondent of the *London Mail*, says in the *London Christian World*: "The greatest civilizing force in China during the last half-century, and especially during the last fifteen or twenty years, has been Christianity. It has broken down the barriers and has transformed the attitude of the people."

And again: "A stranger stopt me. 'I can not understand,' he said, 'why you, a newspaper man, should advocate missionary work. It is not your business. Why do you meddle with it?' 'I do it because I am a Christian Imperialist,' I replied. The man still looked puzzled, so I went on: 'I believe that England stands for good homes, for kindness to children, for a high standard of womanhood and for peace. The white man's civilization is the best the world has seen, and

the white man's civilization is based on Christianity. The more British influence spreads the more our ideals prevail. I know that every missionary is an active companioner, not merely for a new theology, but also for a new life, a life based on the foundation of our civilization—the cross. I want the white man's ideals to triumph not for the glory of the whites, but for the betterment of woman life and child life throughout the world.'"

Bishop Tucker on Alexander Mackay

The Bishop of Uganda has just published two volumes which tell the wonderful growth of the Gospel in that region. Now, at the end of 18 years the number of baptized Christians in Uganda is over 60,000, of whom more than 36,000 have been baptized within the last five years. The communicants number 18,000. Of Mackay he says: "His faith, his courage, his zeal, his intellectual capacity, his untiring industry combined to form one of the most remarkable characters of the age in which he lived. It will be long ere the impress which he left on the lives and characters of the Baganda will be effaced."

England Invaded by Buddhists

Bikuqa Ananda Metteyya, the missionary of Buddha in England, declares that the West is ripe for conversion to Buddhism. His object in visiting England, he said, was to ascertain the number of those interested in Buddhism, and to form them into a nucleus to prepare for the future propagation of this religion in Great Britain. So far as that was concerned he was perfectly satisfied with the progress made. The Buddhist Society of Great Britain and Ireland now had a membership of about 150, with Prof. F. W. Rhys Davids as president, and the Right Hon. the Earl of Mexborough, H. R. H. the Prince of Sikkim, and Prof. C. R. Lanman as vice-presidents. "The end of two years," he says, "will see the 2,500th anniversary of the advent of Buddha, and the establishment of the Sangha in the West will be a fit-

ting way of celebrating the great occasion. Buddhism, in my opinion, will in time come to be the only religion of the West."

THE CONTINENT

The Salvation Army in Germany

The beneficent activity of the Salvation Army in Germany is steadily increasing; its efforts are encouragingly seconded by the municipal authorities of the various cities, the capital alone forming an exception to the general attitude. A copiously illustrated article in the Berlin *Woche* gives an idea of the many-sided and noble achievements of the "soldiers" of this non-militant army. The writer, Reinhold Tronheim, says in part:

Even in the capital, whose denizens are so prone to rail and scoff, the time is long past when it was considered "the thing" to indulge in specially witty remarks upon beholding followers of the Salvation Army. The odd apparitions have grown familiar; one looks beyond the outside; their strivings for the common good, their purely human aims, their work of social succor, are being more and more recognized. Throughout Germany new institutions, prosperous and progressive, continue to spring up, owing chiefly to the most unselfish devotion, the most self-sacrificing labor, the high ideals of its disciples. The result is that State and city authorities give more and more countenance to the social efforts of the Salvation Army. The Senate and citizens of Hamburg have decided to grant it an allowance of \$1,190 for a period of three years. At Cologne and other towns of western Germany a certain portion of the municipal funds is placed at the disposal of the army for its social work, while in other communities its efforts are seconded by granting them children's playgrounds and buildings for their various purposes.

German Medical Missionary Association

A year ago we called attention to the founding of the German Medical Missionary Association (*Deutsches Institut für aerztliche Mission*) as a common undertaking of the most prominent German societies, including the Basel Society. The board of trustees met in Frankfort, November 14, 1907, and reported great progress. When the Association was founded a sum of fifty thousand marks (about

\$12,000), was on hand, and this sum has been increased to one hundred and twelve thousand marks (about \$28,000) during the year. High and low, poor and rich, have manifested their interest by voluntary contributions. It is expected that one hundred and fifty thousand marks will be collected with the coming of spring, when the erection of the training institute in Tübingen will be commenced. It is also proposed to proceed as soon as possible with the establishment of an institute for the training of women medical missionaries. As head of the new institution, Dr. Max Fieberg of Jena, has been elected. He was a military surgeon of the Dutch Government in its colonies in the East Indies for twenty-two years and, tho he never was engaged in medical missionary work, he was in closest fellowship with the Protestant missionaries there, especially with those of the Rhenish Missionary Society, who were instrumental in his conversion. The new institute is to be opened next year.

Rhenish Missionary Society

At the annual meeting of this great German society, it developed that during the year 1907 seven new stations had been founded, namely, four in Africa and three in the Dutch East Indies; while in the same time eight had been abandoned, namely, seven in German South West Africa and one upon Sumatra. In the Cape Colony the year has been especially difficult and discouraging on account of the general financial depression and drought, yet the missionaries have been encouraged by a large number of heathen inquirers after Christ and by 352 baptisms. In German Southwest Africa more peaceful times than during the past years have commenced, and the labors of the missionaries could be carried on in peace and safety once more. Seven of the stations, where the work was suspended on account of the war two years ago, have been definitely abandoned, but upon all other stations the work progressed well, and 1,058 heathens were baptized

in 1907. Special efforts are being made to organize native congregations, which are administered by pastors sent especially from Germany, so that the missionaries who were looking after these native Christians before they were organized as congregations become available for aggressive evangelistic work. Upon Borneo a time of refreshing and revival has commenced, and the comparatively large number of 113 heathen and Mohammedans were baptized, while upon Sumatra the preaching of the Gospel continues to gain victories, especially where the followers of Christ and those of the false prophet come into contact. The number of baptisms was 4,754 in 1907. In the valley of Silindung ninety per cent of the inhabitants are now Christians, while south of Lake Toba about seventy per cent of the inhabitants are baptized. The native Christians upon Sumatra now number 82,136. Upon Mentawai and Enggano the missionaries have met with tremendous difficulties and great discouragements during the year, and heathenism has bitterly opposed the Gospel. Of the great encouragements upon Nias we have told our readers frequently, and the remarkable movement toward Christianity which started upon New Guinea in 1906 continues, so that there are now 45 baptized heathen and an increasing number of inquirers in that difficult field. The work of the Rhenish Society in China is quite small, yet 147 heathen were baptized there in 1907. From every part of the field of the Rhenish Society come encouraging reports and earnest demands for more laborers, which alas! can not be heeded, for "the laborers are few."

German Work Among Mohammedans

The German Orient Mission was founded in 1895 for the direct purpose of preaching the Gospel to the Mohammedans, altho for some time it was deeply interested in aiding the Christians in the Orient who were suffering persecution from Mohammedans. Since 1901 it has employed in

Bulgaria Pastor Awetarianian, himself a convert from Mohammedanism, who has translated the New Testament into the old Turkish or Kashgar language, and, being in charge of the missionary printing-press in Philippopol, has commenced the furnishing of Christian literature suitable for Mohammedans. He also edits a monthly magazine, *Schahid ül Hakkaig*, the first evangelical monthly in the Turkish language. Proof of his success is the frequency with which he is attacked by Mohammedan leaders in the daily press, attacks which lead to answers by the Christian missionary and the public presentation of the truth as it is in Jesus. Krikor Keworkian is another worker of the German Orient-Mission in Bulgaria, who is located in Rustschuk, whence he makes frequent missionary journeys to Schumla, Popowa, Rasgrad, and other towns. He reports that he is generally well received, and that some Turks are glad to have him speak to them of Jesus and even pray with them.

In Persia, the German Orient-Mission has its chief work in Sautschbulagh among the Mohammedan Kurds, for whom it is now printing the New Testament in the translation prepared by its chief missionary, Pastor von Oertzen. In Turkey, its chief work is medical missionary work at Diarbekr. The income of the German Orient-Mission for 1907 was about \$50,000, of which amount about \$2,300 was used in aiding the Evangelical Christians in Russia.

The Sad Condition of the Russian Church

The deadness and ineffectiveness of the Russian Church as a power for good is widely recognized. Father Petroff, formerly a professor of theology, a popular preacher and member of the Duma, tho under condemnation of his ecclesiastical superiors and under penance in a monastery, has sent a protest to the metropolitan archbishop of St. Petersburg, from which we quote as published in the *Contemporary Review*:

The nation, the great Russian nation,

lies like the traveler in the Gospel parable of the Good Samaritan—robbed, beaten, blood-stained; and the clergy, the external shepherds of the Church, pass by; they are hurrying forward to the service of the ruling and possessing classes. . . . "I believe," he says, "in one holy Catholic Church, but the soulless organization of Pebedonosteeoff in the guise of Orthodoxy, I reprobate with all my understanding and with all the vigor of my forces. I believe that Christ's truth will overmaster everything, and that both the Russian Church and the Russian nation will become free, and establish in the fatherland the Kingdom of God."

Evangelical Training School for Russia

In 1905 representatives of the "Evangelical Christians" of Russia gathered at Astrakhan, a city of more than one hundred thousand inhabitants in Asiatic Russia, to celebrate the one hundredth return of the day, when Czar Alexander I. had permitted their ancestors to emigrate to southern Russia—really, to go into exile—to live as their consciences demanded. It was decided to celebrate the centenary by founding an evangelical training school for teachers and preachers. Dr. Lepsius, the director of the German Orient-Mission, was present at the meeting and promised at once, that the mission would furnish a theologically educated man as director for the school and would pay his salary. Thus the German Orient-Mission sent Pastor Jack to Russia in October, 1906, and in February, 1907, the school was opened in Astrakhan with 11 pupils in the preparatory class. The governor of the province graciously permitted the school to go on, tho the permission of the Imperial government in St. Petersburg had not yet been given. Soon, however, the anger of the Orthodox Greek Church and the officials was aroused and the school was officially closed several times, until at last the official permission of the minister of the interior in St. Petersburg was given to open the school as an evangelical training school for teachers, the first in all Russia. A new building, which is to cost about \$8,000, is being erected, and it is thought that the annual expenses of

the school will be a little more than \$3,000. The German Orient-Mission furnishes and pays the director and the teacher of religion and expects to extend the institution to a training school for ministers as soon as the way is open. We recommend this work to the prayers of our readers, since it is of great importance for the preaching of the Gospel in Russia by Protestants.

ASIA—INDIA

What Leads Men to Christ

The Rev. J. A. Wood, of St. John's College, Lahore, writes:

With the continual demand for a re-statement of the Christian position to meet the changing needs of the age, some may be interested in the answer received recently from a Mohammedan inquirer. This man was telling me what attracted him to Christianity, and his answer shows how the needs of the heart are ever the same. This man spent a month's holiday after his university matriculation examination in comparing the Koran with the Bible. He then came to my study and said, "I believe with all my heart that Jesus Christ is the true Savior of men; He can save because He suffered." Salvation is only possible through suffering; and no other religious teacher, Mohammedan or Hindu, offering such an example of suffering voluntarily borne—what other conclusion was possible than that Christ was the only Savior?

An Afghan Christian Martyr

An Afghan Christian, named Nasirullah Khan, was recently found murdered on the Chaman border. The man was commanded by his assailants to abjure the Christian faith by repeating the Kalima or Mohammedan Creed. On his refusal he was murdered. Dr. H. T. Holland, of Quetta, thus briefly relates the story:

Nasirullah had two months' leave, and was to have gone down to the Punjab with his wife, but for some reason or other he sent his wife on ahead of him, and said that he would follow two or three days later. Then instead of going to the Punjab, he set off for Chaman en route for Kandahar. Why he went toward Kandahar we shall never know for certain. On Thursday morning (August 20) he left Chaman with six or eight other men for Kandahar. He had a nephew with him, who was a Mohammedan. When they got to within forty

yards of the frontier, his nephew said, "Now we have you in our power, read the Kalima and become a Mohammedan again or you die." He refused to deny his faith, and was cut down by his own nephew with a sword.

Chivalry Replacing Caste

The following, from the *North India Church Missionary Gleaner*, shows the change which is taking place in the Hindu's attitude toward woman, as well as toward caste:

A Christian girl student at the Campbell Hospital, who would have finished her training this year, died suddenly, and the grief expressed by all who knew her was a testimony to her beautiful life and earnest Christian character. When arrangements were being made for her funeral a number of the Hindu students came forward and insisted on paying all the expenses. But more than this, these young men would not allow any hired hands to touch the coffin, and asked if they might be allowed to act as bearers at the cemetery. Such sympathy, which disregards caste rules and finds expression in so truly chivalrous an action, is a sign of the times that will be warmly welcomed.

From Moslem to Methodist

Tho the Methodists in India have never engaged in work designed expressly to reach Moslems, yet *World-Wide Missions* informs us that in regions occupied by them conversions from Islam have been continuous from the beginning a half-century since. Somewhat curiously, it happened that the first convert, who was baptized in Bareilly, Zabur-ul-Hao, was a Mohammedan. In one district it was found that out of 200 converts 47 had been followers of the "Prophet" of Arabia.

India Difficult but Not Hopeless

A missionary who has completed thirty years' service in educational work in South India, replying recently to an address from his old students, is reported to have said:

The work which we are nearly all engaged in is the conversion of India—a task more difficult, I believe, than any other task that the Church has ever been set excepting, perhaps, the conversion of the Roman Empire in the second century. The English have made a start, but the Indians will have to carry on that work

to completion. The difficulty of the situation seems to be increasing every day. India is at last waking from its sleep of centuries; but we must not be misled by the turmoil in the political world. East and West have met with clash; new wine has been poured into old bottles, and Hinduism is being destroyed by the Hindus themselves.—*Life and Work*.

CHINA

China Spells Opportunity

The October issue of *The East and the West* contains an extremely interesting article, by Dr. Lavington Hart, on the present opportunity in China. "It is needless to insist," he writes, "on the opportunity herein presented to the Christian educators of the West. Never before in the history of the world has there existed such a body of students. Their all but countless numbers stagger the imagination; the certainty of their overwhelming influence on the future of their own country, and, indeed, of the world, appeals strongly even to conservative stayers at home. One who has lived in their midst is struck chiefly by the unexpected readiness they have shown to bury past ideals and accept the new régime, as well as by the pathetic eagerness and patience with which they take in the new learning."

Chinese Churches Nearing Self-support

Taking the mission at Swatow as representative, there are now 3,000 communicants connected with it. Of the 75 stations, a number are in the charge of fully ordained native ministers, who are members of the Presbytery, and are supported by their own people. Arrangements have been made by which 14 groups of stations have liberty to call their own ministers, on the understanding that these workers will be supported by local contributions. Taking the remaining stations with these, the Chinese Church provides about eighty per cent. of the salaries of native ministers, preachers, and teachers. It will be seen, therefore, that tho the mission maintains the European missionaries, helps in building churches, and bears a share of the general expenses, the local working

staff depends much more upon the church there than upon the church at home.—J. C. GIBSON.

Interest of Officials in Mission-schools

A popular craving for Western education has sprung up throughout China, and the Chinese are putting up large schools all over the empire; but at present they can not manage the students, and they are seeking for teachers from among the elder pupils in the mission schools. Miss C. J. Lambert, principal of the girls' boarding-school, Fuchau, in which there are 220 Chinese girls, 60 of whom are over eighteen years of age, writes:

The Chinese officials have been taking a great deal of notice of our school of late, whereas before they would have nothing whatever to do with mission-schools. They were so pleased, that they sent every girl a piece of material, and asked that they might send the teachers of their new government schools to see our school and watch the children drill. They are now approaching me with a view of getting some of our girls to teach in the new girls' schools, as they said they had had a teacher for two years, and she could not yet get the children to stand straight; and they wanted one also to teach mathematics, and one to take the head! Of course, it is just what we have been longing for, to get some of these new schools under Christian influence. The officials have been making several very pleasant allusions to this school in the Chinese papers, and the other day some of them came with a builder to know if they might borrow the plans of the school!—*C. M. S. Gleaner*.

Missionary Cooperation in China

At the last meeting of the Standing Committee it was agreed "to recommend the acceptance of the proposal that the English Church Mission should send scholars to the arts department of the Union College, and pay the *pro-rata* cost and supply one of the members of the foreign teaching staff." It was also agreed "to set aside an additional sum for the provision of a hostel for such students." The S. P. G. has no college for the higher education of native Christians in North China, and, in accordance with the advice of the bishops

of North China and Shantung, the society has now decided to join with the American Presbyterians and English Baptists in the conduct of the arts department of the college which they are establishing at Wai Hsien. The S. P. G. students will not receive religious instruction at the college, and it is therefore a matter of urgent importance that a hostel should be provided where the students can live under supervision and receive religious instruction from a member of the Church Mission.—*Mission Field*.

Medical Training in Peking

The Union Medical College for Women, plans for which have been under consideration for several years, has at last become a reality. The American Presbyterian, Congregational and Methodist Episcopal Missions comprise the united force, each taking its share in the instruction and paying for its own students. The Methodist Woman's Foreign Missionary Society furnishes the equipment and the medical school is housed, for the present, in the Elizabeth Sleeper Davis Hospital. The Union Medical School for Men keeps a large staff of physicians in Peking, and those belonging to the missions enumerated above teach in both schools. If it were not for this the school for women would be impossible, for we should never have enough women doctors to do the required teaching. Dr. Eliza Leonard, of the Presbyterian Mission, is dean of the faculty. The entrance requirements and the course of study are the same for both schools and modeled on the plan of medical schools in England and America. There is only one other school in China in which girls can obtain a full medical course, and that is conducted by the Presbyterian Mission in Canton.—*Woman's Missionary Friend*.

Patriotic Women in China

The new national spirit of China is manifesting itself in all the schools of Western learning, among women as well as men. The girls of a boarding

school in Fuchau were the hostesses at a representative gathering from various mission and government schools, together with Chinese ladies of the best families. The meeting was called to share in a popular protest against a British loan for the building of a railroad in the Chekiang province. All desired the railroad but wished it to be built and owned by the Chinese. They are unnecessarily fearful of foreign capital, but this is not strange in view of past exploitation of China by the great powers. At this meeting a foreign lady was invited to preside, but the discussion was conducted entirely by native women. The speeches and motions made and the resolutions adopted were creditable alike to their patriotism and their ability. The petition was forwarded to the throne.

Ancient to Modern in Peking

Says a correspondent of the *London Times*:

As if by enchantment, the old order has changed, and the capital of China no longer typifies the moldering traditions of the Manchu hierarchy, but rather the new national instincts and aspirations of the Chinese people. On the immediate causes of the transformation we need not dwell, for they are known to the world—the aftermath of the Boxer madness, which brought the railway and the outer world to the very gates of the Palace; the continued occupation of the city, and its road to the sea, by the military forces of the allied Powers; then, five years later, the amazed awakening of all Asia to the earth-shaking fact that Oriental armies had successfully challenged the boasted supremacy of the white races; last, and most vital, the creation and pressure of Chinese public opinion, articulate through the new press.

KOREA

The Outlook in Korea

In an earnest plea for an advance the *Methodist Christian Advocate* says: Probably no greater emergency confronts the Church at this time than that of its responsibility to Korea. A few years ago Korea was a hermit nation, closed to all foreign intercourse, with laws proclaiming death to those among its people who might

venture to accept of the Christian faith. This has been completely reversed, and the Christian movement among the Koreans has assumed proportions of a most startling and impressive character. At least 200,000 have been won to Christ by evangelical missions there, of whom fully 50,000 are now under the care of the Methodist Episcopal Church. We have opened 6 mission stations, including the cities of Yengben, Haifu, Seoul, Chemulpo and Kongin. Throughout this territory tens of thousands are ready to accept Christ. An adequate and concerted effort by the missions now at work in Korea would result in the setting up of a Christian Church there of 1,000,000 members within the next twenty years, and would guarantee the speedy and permanent evangelization of the entire nation.

Is Japan Friend or Foe to Korea?

In estimating the Japanese in Korea, it is fairer to judge Japan by men like Ito, Kiuchi, Megato, Watanabe and Sata rather than by the camp-follower element—resembling the carpet-bag Northerners that invaded the South at the close of the Civil War—that came over in the wake of the army, and must, like the carpet-baggers, prove a vanishing feature in the relations of the two countries.

The policies inaugurated by the residency-general in Korea have been of the most beneficial character to the Korean people. The penal code is in process of revision, and modern and enlightened laws are being introduced into the land. Schools—industrial, agricultural and literary—are being established. Large commercial enterprises are being inaugurated. Communication is being opened up through improved roads, and all the lines of policy followed by enlightened governments are being gradually introduced to the Korean people through the initiative of the residency-general. These policies can not reach full fruition in the course of a few months. Years must be allowed for the real

achievement that will come from them, and we are disposed to wait for the result of Japanese policies in Korea, rather than to condemn her in wholesale.—*Christian Advocate*.

Prince Ito's Gift

Five years ago Bishop Moore appointed Rev. H. Kihara missionary to the Japanese in Korea. At the session of the Japan conference in March last, that mission was formed into a presiding elder's district, and Brother Kihara was appointed superintendent. In his district there are five organized churches with a number of branch missions. In Pyeng Yang Rev. T. Murata is pastor. He was adjutant of the Imperial Guards Regiment during the war with Russia. He was wounded in the battle of Shao, and carries a bullet in his knee. He was disabled for military service and, led by Kihara, entered the service of our church, and as a layman was put in charge of this station. He is now building a church for Japanese in Pyeng Yang, and lately Prince Ito, knowing of his work and thinking highly of him, sent a personal subscription of \$2,500. Brother Murata is a very popular man, and is very highly esteemed by Prince Ito for his good works.—*Northwestern Christian Advocate*.

A Remarkable Prayer-meeting

H. A. Walter, after a recent visit to Korea, tells in the *Record of Christian Work* of a prayer-meeting which he attended in Syen Chyun, "one of the most remarkable towns in the Far East," for it might justly be called a Christian town. There is an average of one Christian to every family, and on Sunday every second shop along the street is closed in strict observance of the Sabbath. When Rev. N. C. Whittemore of Yale, the first missionary, entered the town ten years ago there was one Christian in the place and there were four or five in the entire province. To-day there are 1,000 in the town (of 3,000 souls), and 1,500 in the province. With Mr. Whittemore I attended the

Wednesday evening prayer-meeting, and I know of no other town of twice the size in the world where the spectacle could be duplicated of 800 persons, a majority of them men, turning out to a regular week-night service as a matter of course. That was a normal congregation in Syen Chyun. In the large church of Pyeng Yang one would not look in vain for ten or twelve hundred. At one time the local bookstore of Syen Chyun exhausted its supply of Bibles, and at ten o'clock of the morning, after a new stock of 500 was received, not one remained.

JAPAN

A Memorable Day for Japan

The *Spirit of Missions* for November has a most interesting article entitled "A St. Andrew's Day in Japan Half a Century Ago," and relating to the supreme service performed by Townsend Harris, sent out in 1857 as America's first diplomatic representative to that country, which for generations had most rigidly maintained a policy of non-intercourse with the entire outside world. This quotation is given from his diary: "Sunday, December 6, 1857. This is the second Sunday in Advent; assisted by Mr. Heusken, I read the full service in an audible voice, and with the paper doors of the houses here our voices could be heard in every part of the building. This was, beyond doubt, the first time that the English version of the Bible or the American Protestant Episcopal service was ever repeated in this city. Two hundred and thirty years ago a law was promulgated in Japan inflicting death on any one who should use any of the rites of the Christian religion. That law is still unrepealed." So persistently and so vigorously did Mr. Harris demand liberty of worship for all, that in May of 1859 it was possible for two missionaries to land in Yeddo to begin their work, and in due season perfect religious liberty throughout the land was proclaimed.

What Remains to be Done

While Christianity appears relatively to have reached in Japan an abnormal proportion of the higher classes of society, it must be confessed that the total number of followers of Christ in that empire is still lamentably small—say 200,000, even including with the Protestants the members of the Greek and Roman churches. It is, however, stated by Dr. Nakashima, the professor of psychology in the Imperial University, that there are more than 1,000,000 persons in Japan who are ordering their lives by the Word of God, tho as yet unprepared to make a public confession of their faith in Christ. And a Buddhist editor writes: "Look all over Japan; more than 40,000,000 have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and we inquire the cause of this great moral advance. We can find it in nothing else than the religion of Jesus Christ."

How a Student Overcame Sin

A young university student in Japan, who had been a leader in his classes, near the end of his course gave way to temptation. After some time, eager to regain his self-respect and his lost position, he sought the priest of a famous Buddhist temple. To him he told his troubles and his longings. The priest said, "I can help you. If you will kneel with your thumbs together before the Buddha here, and remain absolutely motionless for three hours, you will be given strength to resist temptation." The seeker obeyed. In spite of the fact that the mosquitoes annoyed him constantly, he knelt as nearly motionless as possible for the required time. Then he passed out of the temple—to fall before his temptation, as before. For two years he groped for help, but in vain, until he heard of Christ who came into the world that the world through Him, might be saved. In Christ's strength he was enabled to conquer temptation. To-day he is secretary of the Osaka Young Men's Christian Association.—*Christian Herald*.

AFRICA

The Independent Egyptians

The people are agitating for political rights and self-rule in Turkey, in Persia, in India, and now even in Egypt. Verily, the world moves. The *United Presbyterian* in a recent issue tells of an interview with the leader of a new political party known as "The Independent Egyptians," who stated that this was the first principle of his program: "Freedom to all, with a non-religious Egyptian government at the head of the Egyptian nation; 'Egyptian' to comprise those of Egyptian origin and those naturalized."

What Is Possible to the Negro

Gweah ("Baboon"), the young son of Go, chief of the Baroba tribe in inland Liberia, was found by the Rev. J. M. L. Harrow, of Liberia Conference, as an unclad, untutored boy about eleven years old. Mr. Harrow was the first white man the boy had ever seen. The boy took a fancy to the missionary and told his father that he wished to go to school. The father consented, and inasmuch as the boy's mother, one of the chief's many wives, was dead, the boy was made over to the missionary. A year and a half ago Mr. Harrow returned to the United States on sick leave, and brought the lad with him. Gweah, now about sixteen years old, is attending the public school in an Ontario town. He is somewhat older than the average age of his classmates, but he is heading the class in grades received.

A Missionary Driven Out

Missionary work does not commend itself to jealous or lazy colonial governors or to selfish traders, and serious misunderstandings have arisen more than once in the history of the American Board through dread of the efficiency of the work in raising the intellectual and social status of the undeveloped peoples. There was such a misunderstanding, now replaced by confidence, between a British governor and the French Zulu missions recently. Another has just arisen in Portuguese West Africa, where a local

governor in Angola has expelled Rev. W. M. Stover, who has been a missionary in that colony for twenty-six years. The charge against Dr. Stover is that he has been conducting himself in a manner detrimental to the sovereignty of Portugal. He has much influence with the people among whom he works, and has before now used it to keep them from revolt against their Portuguese rulers. He is the victim, it is believed, of the jealousy of traders in intoxicants and in slaves, with whose gains his influence among the peoples interferes. The case has been put into the hands of the State Department, and will be the subject of representations and negotiations at Lisbon.—*Congregationalist*.

A New Translation of the New Testament

The Prussian Bible Society has just published the first edition of 5,000 copies of the New Testament in the language of the Kondé, a heathen tribe near Lake Nyasa in German East Africa. While the new translation of the Word of God is a most valuable contribution to the welfare of those benighted heathen, it is also a proof of the remarkable harmony and unity with which the faithful missionaries of the Berlin Missionary Society and of the Moravians have labored together in that corner of the Master's vineyard for more than half a generation.

A South African United Commonwealth

While Europe is still agitated over the situation in the Near East an event of considerable moment is occurring in South Africa, where a new nation may ere this be born. In that region there are eight separate states under the British flag, four of which are self-governing colonies. A convention of these states assembled at Durban is attempting to devise a plan for closer union, and if possible to form the whole into one commonwealth. The three colonies in which the Dutch predominate—the Cape, the Transvaal and the Orange River—are for unification; while Natal, where the English are in the majority among the white

population, is for federation. If the plan for unification prevails, the four parliaments and four cabinets which now govern the eight states will be displaced by one representative parliament. A large degree of local autonomy will be retained by the states, since Natal will doubtless insist upon this as a condition of unification. The new commonwealth will be under the British imperial government, just as the Canadian and Australian commonwealths are now.

New Medical Mission in East Africa

On Christmas eve, 1906, Dr. and Mrs. T. W. W. Crawford opened a dispensary at the foot of Mount Kenia. This has developed into a permanent medical mission. In order to provide for the needs of in-patients a compound of small huts has been formed, making 15 beds available. Dr. Crawford wrote recently:

Our work has grown so much that I am making arrangements to extend my in-patient department to 50 beds. We have generally from 25 to 30 in-patients all the time, and only 15 beds! I could take in many more, but, alas! I have no room. However, I am pushing on with my new dispensary and operating-room, and as soon as these are completed I shall turn my old dispensary and operating-room into a hospital ward, and thus be able to accommodate 50 in-patients.

We have a wonderful opportunity, as we come into touch with hundreds every day, and a large congregation of from 300 to 400 on Sundays; so we need to be walking very close with God ourselves in order that He may bless the message delivered in the school, the dispensary, and the chapel services. One sees more and more the need of a close walk with God each day, because heathenism all round us tends to deaden spiritual life; and therefore we need much prayer.—*C. M. S. Gleaner*.

ISLANDS OF THE SEA

The Fruits of the Spirit

The following story from the Rev. D. H. Klinefelter, in the *Philippine Christian Advocate*, shows how the "doctrine is preached" in the Philippines. In the year 1904, a young Filipino living in one of the larger towns of the province of Nueva Ecija had been bold enough to buy from an

agent of the American Bible Society a copy of the Bible in Spanish. "Together he and his wife pored over the pages of the new book, and after a time they came into a joyous experience of salvation from sin and of peace with God. Then a Methodist missionary came to this town and asked if he might hold a religious service in their house, which request was granted, and many of the neighbors came in to hear of the new doctrine of the Book. Soon threatening letters came to these people, letters telling of awful things that would happen to them if they continued in the new way. The letters were unsigned and would be found sticking in the bamboo posts of the fence or under the door of the house every morning. Later, the Methodist Church gave this man an exhorter's license, and a year or two ago he was sent to San José to open up Protestant work. I held quarterly meetings at San José recently and the total membership of the circuit was 395. I dedicated a nice new church, which the members had built without a cent of cost to the mission. I administered the sacrament of the Lord's Supper to 84 people, and in the entire trip over the circuit I baptized 77 persons."

Moslems Turning to Christ

Bishop Oldham writes of the Methodist mission in Java:

Rev. J. R. Denyes, the missionary, has had the joy already of baptizing more than a score from the Mohammedan ranks, and there are hundreds of inquiries. In his training school for native preachers there are two young men, converts from Islam, preparing to preach the Gospel among their former coreligionists in Java.

The Kingdom Coming in Borneo

A missionary in Borneo, visiting the villages where the Rhenish missionaries first began their work in Silindung, says:

One can hardly imagine that it is only fifty years since everything here lay in the darkest heathendom, when the villages were continually at war with one another, and the captives in war were eaten by the victors; when the valley echoed with the shouts of heathen feasts and the songs of sorcerers, and the

powers of darkness had unlimited sway. Now you see everywhere industrious people working in the rice-fields, and friendly greetings meet you along all the roads, Here and there in the villages you hear the songs of the school-children, and see the little spire of a dependent church. In all Silindung, with its 20,000 inhabitants, there are now only a few heathen families. Heathen cruelty and heathen riot have disappeared, and instead at six o'clock every evening the bell for prayer sounds from one end of the dale to the other, and calls them to give thanks for what the Lord has done for the Batak folk, and to pray for His kingdom.—*Allgemeines Missions-Magazin.*

OBITUARY

William Harvey, of Egypt

Another valued veteran missionary of the United Presbyterian Missionary Society was called to his heavenly home when Rev. William Harvey, of Cairo, followed Rev. Chauncey Murch and Dr. Ewing in answer to the Master's summons. Dr. Harvey was greatly beloved for his many noble characteristics, and was highly esteemed for his ability. He has been a missionary in Egypt since 1865 and has seen remarkable progress in the attitude of the Egyptians and in the growth of the Protestant Church.

C. W. Mateer, of China

On September 28, Rev. Calvin Wilson Mateer, D.D., LL.D., of the Presbyterian Mission (U. S. A.), died in Tsing-tau, China.

Dr. Mateer was born near Mechanicsburg, Pa., January 9, 1835, and after being graduated from the Western Theological Seminary at Allegheny, was appointed as a foreign missionary, and in 1863 sailed for China. He and his wife laid the foundations of Teng-chou College, and after thirty-five years he had the satisfaction of seeing the college recognized as one of the very best in all Asia.

Dr. Mateer was famous not only as an educator, but as an author and translator. His knowledge of the Chinese language was extraordinary. The last years of his life were spent as a chairman of the committee for the revision of the translation of the Bible.

FOR THE MISSIONARY LIBRARY

MISSIONARY ACHIEVEMENT: A Survey of the World-wide Evangelization. By W. T. Whitley, M.A., LL.D., F. R. Hist. S. 16mo, 248 pp. Morgan & Scott, London.

A fine literary style, a lifelong interest in missions, a winter spent in India and long experience as missionary secretary and editor, are no mean qualifications for writing on so large a theme. The book is based on the Gay Lectures delivered last year by the author at the Southern Baptist Theological Seminary in Louisville. We have never seen a more masterly survey of the nineteen centuries of Christian missionary achievement in five continents than that given in these five brief lectures. The very titles are captivating and suggestive: "Failure in Asia," "Success in Europe," "The Struggle for Africa," "Expansion in America," and "Replanting in Asia." This is not, however, a history but a series of charcoal sketches in bold, broad, artistic strokes, which set before us the onward sweep of God's kingdom. Blundering and imperfect are His agents, the tides ebb and flow, yet through all the surface mistakes and failures of man the Divine plan is perfected. A study of these pages will correct those who regard missions with blind optimism and also cure the impatient pessimism of those who see no progress. One must read between the lines; there is a mass of material and great condensation of statement. A carefully prepared bibliography, chronological table and index will aid in further study of the many themes suggested by this wonderful survey.

HISTORY OF THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS FROM 1809-1908. By Rev. W. T. Gidney, M.A., Secretary. 8vo, 672 pp. Illustrated. \$1.50. Chicago Hebrew Mission, 22 Solon Place, Chicago, Ill., and London Jews Society. 1908.

This important book deserves a more extended notice than we can give it. It is written in commemoration of the hundredth year of the London Jews Society. Rev. W. T. Gidney, the author, has been officially connected with

this society for more than twenty-six years, and graphically describes the strenuous and successful work of the greatest of all missionary societies working among the Jews of all lands. After a brief résumé of the history of the Jews in England and of early efforts to evangelize the Jews, the author describes the formation of the London Society and the first years of its existence, when it was carried on upon an undenominational basis. Mr. Gidney, however, fails to give credit to the main mover in the founding of the society, the German-Hebrew Christian J. S. C. F. Frey, whose wonderful energy and missionary activity counted for so much in the infancy of the work. In a sense, Mr. Frey was the father of the London Jews Society, and thus of modern Jewish missions on both sides of the Atlantic. Another omission is the failure to mention any of the numerous auxiliaries to the society which were founded in New England by Hannah Adams and other friends of Israel during the early nineteenth century.

These omissions are, however, of small importance compared with the great value of the book, which ought to be in the library of every one interested in the Jews and their evangelization. It is written with consummate skill and industry by a man who loves Israel and whose "heart's desire and prayer to God for Israel is, that they might be saved." The story of the society is a thrilling one and its record is most cheering, as the reader follows the author from land to land, meets missionary after missionary, and joyfully hears from the lips of hundreds and hundreds of Jews the heartfelt profession that Jesus is Christ and Lord. Amidst the stories of converts and consecrated missionaries, we read of those who suffered the loss of all things and loved not their lives unto death. The great achievements of the messengers of the Gospel, Jew and Gentile, are recounted in stirring manner, and once more we give thanks

to God for those who suffered privation, and loss, and years of isolation, that they might preach Christ unto the Jews of all lands.

Perhaps the most admirable point of the book is that it leads the reader so close to Him, whose grace has wrought all the wondrous things described upon its pages.

ATLAS OF THE CHINESE EMPIRE. Prepared by Edward Stanford. 4to. 10s, 6d, net. China Inland Mission, London. 1908.

This is a superb atlas, containing separate colored maps of the eighteen provinces of China and the four great dependencies. It is far ahead of any other atlas of China in the English language, for it has been prepared by Great Britain's official cartographer from the latest surveys. The utmost care has been taken to secure fulness and accuracy, and the maps are large and clearly, even beautifully printed. Each province is printed separately with parts of the neighboring provinces, and signs indicating the capitals, the cities of various kinds, and 560 or more Protestant missions. Railways opened and projected, canals and telegraph stations are also shown. The editor, Mr. Marshall Broomhall, has consistently romanized the Chinese geographical names, and has given a full list of all the Protestant missionary societies and the stations in each province. The alphabetical index gives the location of nearly 7,000 names on the map. This companion volume to "The Chinese Empire" is invaluable to every one interested in China.

DESCRIPTIVE GUIDE TO BOOKS FOR WORKERS AMONG MOSLEMS. In Arabic. By W. H. T. Gairdner and Arthur J. Upson. Pamphlet; 16mo, 20 pages. Nile Mission Press, Cairo, Egypt. 1908.

At the Cairo Conference of Missionaries among Moslems, it was decided to bring out a complete catalog of literature especially adapted for the needs of Moslem readers in all languages used by them. The importance of such a step as initiative in forwarding the vital work of literature production and distribution is obvious.

This little book gives in English a complete catalog of all literature published in the Arabic language. It is descriptive and of the greatest practical value to all who work in Arabic-speaking lands. Much of this literature is apologetic; some of it controversial and other biographical. It will interest many who are not able to read Arabic, as the descriptions throw much light on the complexities of the Moslem problem.

TWENTY YEARS IN PERSIA: A Narrative of Life Under the Last Three Shahs. By John G. Wishard, M.A., M.D. 12mo, 349 pp., 34 illustrations and map. \$1.50, net. Fleming H. Revell Co., New York.

There have been many books on Persia of late, but who could better tell the real story of life in Persia than the medical-missionary in charge of the American Hospital at Teheran, who has for over a score of years made his home among the sons of Iran? The book is appropriately dedicated to his wife, "who, by establishing an American home in that far-away land, greatly added to the charm of our Oriental life, and by her wise counsel and never-failing enthusiasm potently aided every department of our work." The author writes from personal observation and experience, and does not need to quote authorities or give references. After a vivid description of the way into Persia across the Turkish frontier and an illuminating account of the Kurds and Kurdistan, he leads us straight to the capital. Teheran and its environs, Tabriz, Kum, Hamadan and other cities are described from the inside and with insight. A chapter on the influence of geographical conditions on race and custom is followed by one on the languages, religions and philosophies of this strange country. These chapters give inadequate space to so broad a theme, which deserved fuller treatment in a book by a missionary. When the author tells of every-day life among the lower and upper classes and of the trials and triumphs of medical missions, he holds the reader spellbound. The account

of social reforms, many of which were the direct result of missionary effort and of the recent political changes and counterchanges, is up to date. Altogether, this is a book of high order both in matter and style, with striking illustrations. A valuable addition to the list of books on medical missions and by medical missionaries.

MISSION UND EVANGELIZATION IM ORIENT. By Dr. Julius Richter. (Missions and Evangelization in the Orient, being the second part of a General History of Evangelical Missions.) 12mo, 320 pages. C. Bertelsmann, Gütersloh. 1908.

The history of missions is greatly indebted to German scholarship for elaborate investigation and careful surveys made of the many fields and also of the work at large. Dr. Julius Richter is the editor of the magazine *Evangelische Missionen*, and the first part of his "General History of Missions" has already appeared in an English translation. That dealt with India: this deals with the Nearer East. In the first chapter he gives a philosophical sketch of the world of Islam; its rise, its strength and its relation to the Oriental churches. The second chapter tells of the origin of Protestant missions from 1800 to 1835 in the lands of the Nearer East. Successive chapters then take up in detail the story of missionary effort in Turkey, Asia Minor, Syria, Palestine, Persia, Egypt, Arabia and Abyssinia. The final chapter gives statistics of the work of various societies, and there is a complete index to the names of persons and places. The wealth of biographical reference and the careful references to authorities in foot-notes add to the immense value of this mission history. It is the first effort to give a connected account of the rise and progress of missionary work in the Mohammedan lands of the East, and we trust that the book will soon appear, as did its predecessor, in English translation. There are some curious printer's errors where English authors are quoted, for example, page 55, "Prescalation of Christian Doctrine."

WORLD BOOK OF TEMPERANCE. By Dr. and Mrs. Wilbur F. Crafts. 128 pp., octavo; illustrated. Cloth, 75 cents; paper, 35 cents. International Reform Bureau, 206 Penn'a Ave., Washington, D. C. 1908.

Here is a graphic picture or series of pictures of the baneful results of strong drink. Dr. and Mrs. Crafts have gathered hundreds of striking facts, stories and cartoons that appeal to the emotions and the reason through the eye and the brain. Sunday-school, public school and temperance workers will find here statistics, testimonies and teachings to enforce lessons and addresses. Many of the cartoons are especially effective, such as "The first drop" in the saloon, followed by "The last drop" on the gallows and "Personal liberty"—to sell strong drink—darkening the world.

AN INTRODUCTION TO THE STUDY OF COMPARATIVE RELIGION. By Frank Byron Jerrons. 16mo, 283 pp. \$1.50, net. The Macmillan Co., New York. 1908.

These Hartford lectures were planned to help theological students to prepare for the foreign missionary field. The subjects treated—Immortality, Magic, Fetishism, Prayer, Sacrifice, Morality, and Christianity—are steps in the modern scientific method of religious investigation on the principles of evolution and anthropology, rather than from the Scriptural viewpoint. The author states in his introductory lecture that he can not decide whether the course of religion on earth has been upward or downward, from monotheism or toward monotheism. The final lecture puts Christianity, as the complement and fulfillment of all faith, at the apex of the pyramid of religious evolution. The author holds that "the missionary everywhere sees arrested development and imperfect communion with God," and that "the history of religion is the history of man's search for God." It is a regrettable fact that God's search for man through revelation and incarnation is not mentioned. The book will stimulate thought and discussion on vital themes and it is a good antidote for provincialism in

theology, but it is not of much value to strengthen faith or reveal the defects and best methods for the study of non-Christian religions.

REPORT OF THE CHURCH FEDERATION COUNCIL, Philadelphia.

The report of this important meeting of the council will be prepared at once under the supervision of the corresponding secretary, Dr. Sanford.

It will contain about 600 pages, covering all of the papers prepared for the Philadelphia meeting, a carefully edited summary of the business sessions, a stenographic report of the popular meetings, photographs of Federation leaders and a list of all the delegates.

The book will be published early in January. Advance orders may be sent to the headquarters, 81 Bible House, New York. Until January 1 the price will be \$1.25, after that \$1.50.

NEW BOOKS

FUTURE LEADERSHIP OF THE CHURCH. John R. Mott. 12mo, 208 pp. \$1.25. International Y. M. C. A., New York. 1908.

QUIET TALKS WITH WORLD WINNERS. S. D. Gordon. 12mo, 283 pp. 75 cents. A. C. Armstrong & Son, New York. 1908.

MISSIONARY ACHIEVEMENT: A Survey of World-wide Evangelization. By W. T. Whitley, LL.D. 3s, 6d, *net*. Morgan & Scott, Ltd., London; and Fleming H. Revell Co., New York. 1908.

MISSIONARY HEROES IN ASIA. By John C. Lambert, D.D. Illustrated, 12mo, 158 pp. 75 cents, *net*. J. B. Lippincott & Co., Philadelphia. 1908.

HEROES OF MODERN CRUSADES. By E. Giliat. Illustrated, 12mo, 352 pp. \$1.50, *net*. J. B. Lippincott Co., Philadelphia. 1908.

HEROINES OF MISSIONARY ADVENTURE. By E. C. Dawson. Illustrated, 12mo, 340 pp. \$1.50, *net*. J. B. Lippincott Co., Philadelphia. 1908.

INDIA—ITS LIFE AND THOUGHT. John P. Jones. 8vo, 448 pp. \$2.50, *net*. The Macmillan Company, New York. 1908.

BENARES, THE STRONGHOLD OF HINDUISM. By Rev. C. Phillips Cape. Illustrated. 2s, 6d. Methodist Publishing House. 1908.

WANDERINGS IN ARABIA. By Charles M. Doughty. With an introduction by Edward Garnett. 8vo. \$4 50, *net*. Charles Scribner's Sons. 1908.

SIDE LIGHTS ON CHINESE LIFE. Rev. J. MacGowan. Illustrated. 8vo, 368 pp. \$3.75, *net*. J. B. Lippincott Co., Philadelphia. 1908.

THINGS KOREAN. Horace N. Allen. Illustrated. 8vo, 256 pp. \$1.25, *net*. Fleming H. Revell Co., New York. 1908.

GRENFELL OF LABRADOR. Rev. James Johnston. Illustrated. 1s, 6d. S. W. Partridge & Co., London. 1908.

PERU. C. Reginald Enock, F.R.G.S. Illustrated. 8vo. \$3.00, *net*. Charles Scribner's Sons. 1908.

ALASKA—THE GREAT COUNTRY. By Ella Higginson. Illustrated, 8vo. Macmillan Co., New York. 1908.

THE FRONTIER. A STUDY OF THE NEW WEST. Dr. Ward Pratt. Maps and illustrations. 12mo, 292 pp. Cloth, 50 cents; paper, 35 cents. Postage 8 cents extra. Young People's Missionary Movement, New York. 1908.

ISLANDS OF THE PACIFIC. Jas. M. Alexander. 8vo, 370 pp. \$1.50. American Tract Society, 150 Nassau St., New York. 1908.

MISSION STUDY CLASS LEADER. T. H. P. Sailer. 140 pp. Y. P. M. M., New York. 1908.

MISSION STUDY CLASS MANUAL. B. C. Milikin. Paper, 10 cents. Presbyterian Board of Foreign Missions, New York. 1908.

ON THE WINGS OF A WISH. E. M. F. Major. Illustrated, 12mo, 196 pp. 1s, 6d. Church Missionary Society, Salisbury Square, London. 1908.

WORLD BOOK OF TEMPERANCE. Dr. and Mrs. W. F. Craft. Illustrated, 8vo. 75 and 35 cents. Int. Reform Bureau, Washington, D. C. 1908.

SOCIAL DEGRADATION. Malcolm Spencer, M.A. 12mo, 180 pp. 1s, *net*. Student Christian Movement, London. 1908.

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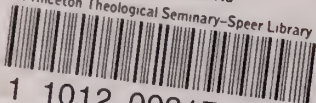
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